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General conference of the Protestant
missionaries at China,
Shanghai, 1890



REPORT

OF THE

MISSIONARY CONFERENCE

HELD IN

SHANGHAI, MAY 1890.

SHANGHAI:
PRINTED AT THE "NORTH-CHINA HERALD" OFFICE.
1890.

Shanghai

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THE MISSIONARY CONFERENCE.

First Day, Wednesday, 7th May.

The proceedings of the first day of the Missionary Conference were begun with a prayer meeting led by Rev. Henry Blodget, D.D., of Peking, from 10.30 to 11 a.m., at the Lyceum Theatre.

The opening sermon was preached by the Rev. J. Hudson Taylor, of the China Inland Mission, from Matt. xv. 32-38. The discourse consisted of a plain and forcible statement of the analogy between the work given to the disciples in feeding four thousand persons with but seven loaves and a few fishes, and that committed to the Church of the present day in the commission to preach the Gospel to the whole creation. Mr. Taylor is a unique personality among the missionaries in China, and great weight is attached to whatever he says, on account of his phenomenal experience as the organiser of the great China Inland Mission, of which he has been from the beginning the life and the soul. Mr. Taylor's discourse was extemporaneous and apparently unstudied, and commanded the closest attention of an audience which nearly filled the body of the theatre, as well as the first gallery. Mr. Taylor's knowledge of China at first hand is probably greater than that of any member of the Missionary Conference. It is therefore a matter of general interest to learn that so high an authority does not put the population of the empire at the high figure which is still so frequently assigned. He intimated that the estimate of two hundred and fifty millions is the very lowest which can be reasonably given. Mr. Taylor made an earnest plea that a call be uttered by this Conference for at least a thousand new labourers to work in China, with a view to the presentation of the Gospel to every family in China within the present generation. Mr. Taylor has recently visited Norway and Sweden, and is confident that from those countries one hundred labourers can easily be secured. He also cites letters which he has received from persons in Germany, declaring that a hundred workers could be depended upon from that country, some of whom are said to be actually secured. From Great Britain and Ireland, he thought it not too much to look for three hundred recruits, say a hundred from

the Church of England, a hundred from the English, Scotch and Irish Presbyterian Churches, and an additional hundred from the great Methodist bodies of the United Kingdom. This would make five hundred from Europe. In America there are said to be nearly or quite four thousand students, who are pledged to engage in mission work in foreign lands, should the way be opened by Providence. From among such a multitude, and from so vast a continent, Mr. Taylor considers five hundred recruits a contingent absurdly small. It is Mr. Taylor's idea that this body of one thousand recruits would be able to make a beginning on the great unevangelised masses of China, at the rate of fifty families a day. It is a matter of general interest to know that so experienced, so sympathetic, and so successful a worker as Mr. Taylor, expresses his opinion that no new agencies are required for the regeneration of China, and that he has never heard of any agency at present in use which has not been greatly blessed, when rightly used. What is needed, according to this authority, is the wide extension of the agencies already in use, agencies which must be very greatly extended and developed, before the Church makes an approach to accomplishing its duty.

Wednesday Afternoon.

The Conference met in the afternoon at 2.45, and was called to order by Dr. Faber, Chairman of the Committee of Arrangements. Rev. Dr. Blodget was chosen temporary Chairman, and Rev. G. F. Fitch temporary Secretary. Mr. Fitch then read the roll of the members of the Conference, with the memorandum of the places to which they are assigned, a proceeding which occupied more than half an hour. It appeared that thus far the number reported as in attendance is 419, which includes the children of delegates from abroad, but not the children of those living in Shanghai. It was stated that at the Conference of 1877, the number in attendance was only 120.

The Committee of Arrangements reported certain recommendations in regard to the choice of Chairman for the Conference. The majority recommended that two

permanent Chairmen be chosen, one from Great Britain and one from the United States, as was done in 1877. The minority recommended that the Chairman be changed every day, in order of seniority. The recommendation of the majority was adopted. After a great variety of nominations, Rev. John L. Nevius, D.D., of Chefoo, and Rev. David Hill, of Wuchang, were by ballot chosen Chairmen, and the choice was made unanimous.

The Committee of Arrangements recommended that three Secretaries be chosen without reference to nationality, but after some discussion this number was enlarged to six. The following were chosen secretaries: Rev. W. J. Lewis, of the China Inland Mission, Editor of the *Messenger*; Rev. B. C. Henry, D.D., Am. Pres. Mis., Canton; Rev. W. T. A. Barber, Eng. Wes. Mis., Wuchang; Rev. John R. Hykes, Am. Meth. Mis., Kiukiang; Rev. H. W. Hunt, China Inland Mission; Rev. Arthur H. Smith, Am. Board, Shantung.

Rev. J. Hudson Taylor was appointed by the Chairman, in accordance with a vote to that effect, to send a telegram from the Conference to the meeting now being held in Exeter Hall, in the interest of the British and Foreign Bible Society.

An address of welcome was delivered by the Chairman of the local Committee of Arrangements, Rev. G. F. Fitch, to which an appropriate response was made by Dr. Nevius. Well-deserved praise was bestowed upon the indefatigable industry of this Committee, ably backed by a most efficient committee of ladies, and by the residents of Shanghai generally, to whom the warmest thanks of the Conference are due.

The Business Committee reported a series of resolutions on procedure, which were adopted by the Conference and are follows:—

RULES OF PROCEDURE FOR THE CONFERENCE.

- 1.—That the Chairman observe in the conduct of business the ordinary and generally accepted rules for deliberative bodies.
- 2.—That the Committee on Arrangements and Entertainment be continued.
- 3.—That a Committee consisting of Rev. Chauncy Goodrich, Rev. D. Hill and Rev. J. L. Gibson be appointed on devotional services.
- 4.—That a Committee of five be appointed by the Chairman to receive and introduce to the Conference any resolutions on matters of business not included in our printed programme, this committee to be called the Committee on Business and Resolutions.
- 5.—That when thought desirable by the Conference, committees be appointed composed of not less than twelve persons

to report to the Conference what action, if any, is desirable, on the subject or subjects of the day; that these Committees be nominated *vivâ voce* and approved by the Conference and that two-thirds of the whole number constitute a quorum of the Committee for the transaction of business. The reports of these Committees shall be read before the Conference if practicable one day before the time appointed for considering and acting on them. If the members of a Committee be found to be divided in opinion they may, if they see fit, present both a majority and a minority report, and 5 minutes may be given for stating the reasons for each report, the reasons for the majority report being heard first.

6.—Authors shall be restricted to ten minutes in presenting a *résumé* of their essays.

7.—The discussion of the subjects introduced by the essays each forenoon and afternoon of the Conference shall be opened by two persons specially proposed for doing so, who shall be selected by the Committee on Business and Resolutions. Members of the Conference thus proposed are requested to hand their names to that Committee.

8.—Persons opening the debates shall be restricted to 10 minutes unless extension of time is voted by the Conference.

9.—Others following in the discussion shall be restricted to 5 minutes.

10.—Authors shall have 10 minutes to close the discussion on their essays if they wish.

11.—In all discussions which may arise in the Conference, whether on resolutions, substitutes or amendments, speakers shall be restricted to 3 minutes.

After the adoption of these resolutions, the first paper was read to the Conference, by Rev. Young J. Allen, D.D., of Shanghai, on "The changed aspect of China." This paper treated the nature of the changes, under the head of compulsory changes, semi-compulsory changes, spontaneous changes, and imperial changes. This part of the paper consisted of a comprehensive summary of the external facts in the relations of China to foreign nations, since the year 1860, with a discussion of the meaning of those facts. Special prominence was given to the wide scope and great value of the clauses in the treaties regarding extraterritoriality, which was treated as the lever by which China is yet to be brought into the comity of Christian nations. The duties entailed upon the missionary body by the changes in China were shown to be unity, in a wide and effective way; an organ for the native Church; a uniform series of school and text books; a national Christian university;

and a wise division of labour. This exceedingly able paper was listened to with the closest attention, but the lateness of the hour prevented any discussion.

Wednesday Evening.

The meeting on Wednesday evening was held in the Union Church, and was called to order at a few minutes past 8 o'clock by Rev. Dr. Happer of Canton. After singing and prayer, Dr. Happer introduced the subject of the evening, which was the relation of Christian Missions to the foreign residents. Dr. Happer spoke of the cordial relations which have always subsisted between the merchants and the missionaries in Canton, where the first medical missionary society in the world was founded.

The paper of the evening by the Ven. Archdeacon Moule, was read with admirable clearness of enunciation by Rev. Mr. Hodges. This paper has already been published. It is a brief but compendious statement of the subject in all its aspects. At the close of the reading of the paper, Rev. Professor E. P. Thwing, M.D., of Brooklyn, N.Y., was introduced. He has just returned from a visit to India, and has spent some time at Canton, cooperating with Dr. Kerr in the establishment of an asylum for the insane of China; Professor Thwing has been a wide traveller, having made eight foreign tours, this last involving about a year's absence and 30,000 miles of travel. Dr. Thwing spoke of the mighty momentum of truth in the world, and of the acceleration of God's movements in modern history. Dr. Edward Beecher was wont to say that an idea is mightier than a million men. It is a great thing to have an idea; a still grander thing when the idea has us, but the ideas must embody truth, essential and absolute. Ideas are greater than men, because immaterial, abiding ubiquitous and eternal; institutions are but the lengthened shadows of men. Luther gave the world Lutheranism, Calvin—Calvinism. To try to arrest an idea is to commit the folly of trying to stop cannon balls; it is a perilous thing to antagonise ideas that have within them essential truth. Thomas Arnold said that nothing is so futile as to try to keep things fixed, it is a deadly error not to improve. Into that error Confucius fell. He said that the duty of China was to conserve, not to create. China has been aptly compared to Lot's wife, her face ever turned in stony gaze to the dead past. There are two forces, inertia and momentum. An evangelist at one of Moody's meetings said; "The Lord himself cannot switch a motionless engine." Stationary objects cannot be directed.

The mission of ideas is not transient. Their voice cannot be silenced. When

we are convinced of a truth, we are not to hesitate, as the proposer of a new law in England used to stand in the market place with a rope about his neck to be hanged with it if his measure was not adopted. Nothing in the world is so intolerant as truth. What is truth? Simply the reality of things, and therefore it is unchangeable. It is a great comfort to a missionary when he rests upon this pivotal centre, upon ideas that embody eternal truth. It was a saying of Father Taylor, that God's chronometer never loses time. God's movements seem slow, sixty generations have passed before the mighty Gibraltar of heathenism. The rock has been smitten again and again, but there it stands still though fragments fall. Meantime scoffers laugh, but results cannot be measured by us. Truth will wing its way, and do its work. Labour seems lost, but some day the long-lost inscriptions on the human soul, like the ancient palimpsest will burst forth in clearness. Pessimists may doubt. Macaulay said that in his day he had seen nothing but progress, but had heard of nothing but decay. I once saw a Russian Cathedral which cost ten or fifteen millions, on which years were spent in cutting down a whole Russian forest to make into piles for the Cathedral to stand upon; then the marble, malachite and jasper pillars and dome were lifted in beauty and order. So years were spent, and millions of money in excavations at Hell-gate in Long Island Sound, but the whole great reef was in an instant blown to atoms by the baby finger of Mary Newton pressing on the electric knob. When our work is done, a nation may be born in a day.

At the conclusion of Professor Thwing's address, which was frequently interrupted by applause, Dr. Wm. Ashmore of Swatow spoke on the subject of the paper, with great force, and with the weight of forty years of missionary experience behind him. Dr. Ashmore dwelt upon certain *Western forces at work in China* and their general relationship to the missionary body. The forces mentioned were:—

- 1.—The Foreign Communities.
- 2.—The Diplomatic Body.
- 3.—The Maritime Customs.
- 4.—The Secular Press.
- 5.—The Travelled Chinaman.

The travelled Chinaman was included because he represented a native importation of foreign force in his own person.

After this the speaker mentioned still another foreign force which was at work on China, Christian missions.

And then he concluded with the great encouragement to vigorous and rapid evangelisation found in the words of the Saviour "This gospel of the kingdom must first be

preached in all the world for a witness, and then shall the end come." Among the things included in this consummation of the great work of all the ages called "the end" were :—

- 1.—The building again of the fallen Tabernacle of David.
- 2.—The unconditional outpouring of the Holy Spirit upon all flesh.
- 3.—Trooping in of the nations in submission to Christianity.

In a few words after the meeting was dismissed, Mr. Muirhead called attention to the gift at various times by the foreign residents of Shanghai, of five hundred thousand taels, for missionary and benevolent purposes.

The question of what should be done by them in aid of education is a pressing one, and will be discussed at a future evening meeting.

All speakers are received and dismissed as well as frequently interrupted with applause.

Second Day, Thursday, 8th May.

The morning prayer-meeting was led by Rev. W. Wright, D.D., of the British and Foreign Bible Society.

At 10 a.m. the Conference was called to order by Dr. Nevius.

After some discussion the programme drawn up by the Committee was formally adopted. The Chairman made a statement as to the nature of the rules under which business was to be conducted, with special reference to economy of time. It was announced that except by special permission of the Conference no one was to speak more than once to the same question.

As it is understood that the ladies do not desire to occupy ten minutes in closing the discussion, they are to be allowed twenty minutes at the beginning. Members of the Conference are requested to present all motions in writing.

Attention was called to the fact that in the printed rules, the XII was omitted, authorising ladies to vote on all subjects, brought before the Conference.

Mr. Muirhead then presented a *résumé* of his paper on a historical summary of the different versions. Mr. Muirhead's paper is already in print, and in the hands of the Conference.

Rev. G. L. Mason, of the American Bap. Missionary Union, Huchow, read the paper of Bishop Schereschewsky upon the same topic. This paper, like the preceding, advocated a new version of the Scriptures, but laid especial stress upon the need of a new version in the mandarin dialect, and the easy *wén li* or literary dialect, while the paper of Mr. Muirhead empha-

sised the necessity of a new version in the higher literary dialect of China.

At the close of Bp. Schereschewsky's paper Rev. J. Wherry of Peking, read a third essay upon the same topic, giving an estimate of the value of each of the existing versions pointing to the need of a single version in the easy literary dialect for all China.

After the reading of these papers, it was voted to proceed to the discussion of them, before proceeding to the remaining topics of the morning.

Mr. Archibald of the Scotch National Bible Society, Hankow, spoke on the feasibility of a union version of the Scriptures; and the desirability of such a version is universally admitted, but unless the three great Bible Societies should unite upon such a version, it must fail. Unless very cogent reasons are brought to bear upon these societies, the union version cannot become a fact. The report of Mr. Sloan, Secretary of the Scotch National Bible Society, who travelled from Canton to Peking, to his Society was that the versions are not satisfactory, and that a new one is needed. All present versions are valuable, but preliminary. The multiplicity of versions is not of necessity a disadvantage. There can be no union version without a common term. Other divergencies besides that of terms must arise. The ultimate version must be made by natives themselves. The best version should be chosen as a basis. The time has not come for a union version, which is a mere will o' the wisp, retreating the more the longer it is pursued. Dr. Wright of the British and Foreign Bible Society, said that he was here to get information. He reported that his society had made a careful arrangement for a union version with the Scotch Bible Society, that elaborate rules had been made, and word was sent to the missionaries in China to secure a union version, but the latter had reported that this was impossible. Dr. Wright does not believe that it is impossible. No side issue at home should turn us away from the main end.

On motion this whole subject was referred to a committee of twenty-five persons as follows: Rev. Wm. Muirhead, London Mission, Shanghai; Rev. C. W. Mateer D.D., Am. Pres., T'ungchow Fu; Rev. J. C. Gibson, Eng. Pres., Swatow; Rev. Jos. Edkins, D.D., Shanghai; Mr. Jno. Archibald, Scotch Bib. Soc., Hankow; Rev. J. Wherry, D.D., Am. Pres., Peking; Rev. Henry Blodget D.D., Am. Board, Peking; Rev. Chauncey Goodrich, Am. Board, T'ungchow Fu; Rev. Clas. Hartwell, Am. Board, Foochow; Rev. H.H. Lowry, Am. Meth., Peking; Dr. W. Wright, London; Rev. Ernst Faber, D.D., Shanghai; Rev. Jno. W. Davis, D.D., Am. So. Pres., Soochow; Rev.

R. H. Graves, D.D., So. Bap., Canton; Rev. Nathan Sites, D.D. Am. Meth. Foochow; Rev. A. P. Happer, D.D., Am. Pres., Canton; Rev. E. T. Williams, Nanking; Rev. E. S. Little, Am. Meth., Kiukiang; Rev. Timothy Richard, Eng. Bap., Tientsin; Rev. T. Barclay, Eng. Pres., Taiwan Fu, Rev. Alex. Williamson, LL.D., Shanghai; Rev. David Hill, Wesleyan, Hankow; Bishop Burdon, Hongkong; Rev. A. Elwin, Church Mission, Hangchow; Rev. F. Hartmann, Hongkong.

Of this Committee, Mr. Muirhead is convener. The Committee of arrangements has designated a sub-committee consisting of Dr. Williamson, Rev. G. F. Fitch, and Rev. J. W. Stevenson.

The Committee on resolutions and business consists of Rev. J. W. Stevenson; Rev. L. W. Pilcher, D.D., Am. Meth., Peking; Rev. A. Elwin, Hangchow; Rev. T. Bryson, London Mission, Tientsin, and Rev. C. F. Reid, Shanghai.

Rev. J. C. Gibson of Swatow read a paper on the advantages of colloquial versions, and the comparative merits of roman letters and Chinese characters. This paper had unfortunately not been printed in time to be in the hands of the Conference. It was an able and exhaustive presentation of the necessity of simpler methods for uneducated Chinese, than can be had by the written character of China. A paper on the same topic by Rev. S. F. Woodin of Foochow, was read by Rev. G. H. Hubbard of Foochow.

Another paper on this theme by Rev. Bishop Burdon of Hongkong, was read by Rev. J. B. Ost of Hongkong. On motion these papers were referred to a committee composed of five English, five Americans, and two Germans, as follows: Rev. J. C. Gibson, Swatow; Rev. Wm. Cooper, C.I.M., Nganking; Rev. W. D. Rudland, C.I.M., Taichow; Rev. W. E. Soothill, United Meth., Wenchow; Rev. W. Wright, London; Rev. G. H. Hubbard, Am. Board, Foochow; Rev. C. W. Mateer, D.D., Presbyterian, T'ungchow Fu; Rev. B. C. Henry, D.D., Am. Presbyterian, Canton; Rev. J. R. Goddard, So. Bap., Ningpo; Miss L. A. Haygood, So. Meth., Shanghai; Rev. F. Hartmann, Hongkong; Rev. Martin Schaub, Li-long, Basel Mission.

Thursday Afternoon.

The meeting was called to order at 2 p.m., by Dr. Nevius.

It was voted to amend the fifth rule adopted yesterday, by providing for a nominating committee of twelve persons, representing all parts of the empire. The following persons were chosen as this committee.

Rev. J. C. Gibson, Swatow; Rev. C. W. Mateer, Tungchow Fu; Rev. J. Lees, Tientsin; Rev. T. Richard, Tientsin; Rev. E. Faber, D.D. Shanghai; Rev. A. W. Douthwaite, M.D., C. I. M., Chefoo; Rev. W. Bridie, Wesleyan, Fatsan; Rev. Y. J. Allen, Shanghai; Rev. D. Z. Sheffield, Am. Board, T'ungchow; Rev. L. W. Pilcher, D.D., Peking; Rev. J. R. Hykes, Am. Meth., Kiukiang; Rev. Mr. Eldon.

Dr. Mateer resigned from the committee on colloquial versions chosen in the forenoon, and Rev. L. W. Kip, D.D., Am. Ref., Amoy, was appointed in his place. It was voted to refer the question of a new version of the mandarin colloquial to a committee of twelve chosen from the mandarin speaking districts, this committee to report to the Conference.

Dr. Williamson summarised his paper on the need of notes and headings for the Chinese Scriptures, after which Mr. S. Dyer gave a synopsis of his paper on bible distribution in China.

The ensuing discussion was exceedingly animated, and evidently stirred the deepest interest on the part of all present. Mr. Archibald admitted the need of such notes as Dr. Williamson advocates, but showed the great difficulties in procuring them. The existing societies are hampered by definite regulations. But to show that these societies are ready to meet the wishes of the missionaries, extracts were read from the report of the Sec. of the Scotch Bible Society, Mr. Sloan, who reported to his society the general desire for such notes. There are grave constitutional difficulties in the societies, which cannot be ignored. Then there is the difficulty of knowing exactly what is wanted. There is danger of getting too much, not a note, but a commentary; translations of handbooks are not wanted. Four years ago the Scotch Bible Society asked for samples of this work, and with all urging, it took four years to get them done. An able review of the first instalment recently appeared in the *North China Herald*. Then the making of notes once begun, no one can tell where it will stop. Other countries may want the same, and an explosion may follow. On the other hand some notes are needed. No book is translated until the reader knows what is in it.

The Bible Societies are far too strict in their interpretation of their rules. Colporteurs give verbal 'notes,' why not allow able men to do the same in printed characters? King James' version is a precedent for matter that is not a part of the Bible, introduction, and comment in the shape of headings. After these things the Bible

Societies have not a logical leg to stand on, in refusing notes that are needed. Again there is danger of heretical teaching. This is what is feared at home. The indispensable notes will be neither many nor long, the question of a new version is more of annotation than of translation.

Dr. Nevius thought this subject should be presented to the Bible Societies in a strong light. With this view he had prepared a paper, which he would not read, but expressed himself as strongly in sympathy with the demand for notes and explanations. At the request of the conference, Dr. Nevius read his paper, which excited warm approval, and equally warm dissent. The points in it of special interest were the claim that the Bible is of necessity more or less unintelligible without some accompanying explanations. The Bible is not the book to begin work with in China, but should be preceded by Evangelists. Rev. H. C. Dubose, So. Pres., Soochow, strongly dissented from this view, and showed that the Bible alone is often quite sufficient without notes of any sort, which may even detract from the value. The difficulty can be met by using tracts, keeping the Bible free from interpolations. Mr. Leaman, Am. Pres., Nankin, took the same view. Rev. R. H. Graves, D.D., Canton, thought the Bible was often sufficient with no explanations, good as these might be. Mr. Stevenson, of the Union Church, thought that the demand for notes and explanations quite consistent with the highest reverence for the Bible. Rev. C. G. Sparham, L. Mission, Hankow, advocated words of explanation. Dr. Mateer of Tungchou Fu thought it important not to convey the impression that we are opposed to the circulation of the Bible. We must educate the sentiment of our home lands. The bible societies are greatly ahead of the public. He wished a vote of all who had been twenty years in China, as to the need of notes of explanation. A Chinaman will not read far in a book the first few sentences of which do not impress him favourably. Dr. Wright of London thought that if the views advocated by Dr. Nevius' paper should prevail, the British and Foreign Bible Society would greatly contract its work in China. He regretted the paper in its present form, and deprecated its publication. He gave illustrations of difficulties in translating into Arabic, similar to those mentioned in the Chinese. The discussion was continued by Rev. J. B. N. Smith of Shanghai, and Rev. Evan Bryant of Tientsin, agent of the British and For. Bible Soc. who strongly deprecated theological notes in Bibles, and gave cases showing the value of his colporteurs, and instances of churches formed

from the results of their labours. Dr. Williamson and Mr. Dyer then replied briefly to the arguments advanced. It was voted to close the sessions at noon, and at five p.m.

Thursday Evening.

Rev. Dr. Wright of London addressed the Conference, on the work of the British and Foreign Bible Society, with illustrations from his own experience as a missionary in Damascus. The influence of the Bible was compared to the rivers Arbanah and Pharpar irrigating the arid plains of Syria, and producing beauty in the desert. As in the vision of Ezekiel, 'everything shall live, whither the river cometh'. The difficulties of the versions in Chinese were compared with similar ones in the Arabic; two energetic missionaries who wished to rush things in Damascus, went up and down the streets of that ancient city, and by mispronouncing the word 'kalb', which means 'heart', told the people to get a new 'dog', although the city was overflowing full of dogs already! An old and experienced missionary persisted to the last in the mispronunciation of another word, by which means he daily confessed in his prayer that those who joined with him all had 'tails'. Dr. Wright concluded by urging the missionaries to give the bible societies the very best men for colporteurs, who have a hard and trying work, with few of the helps which missionaries enjoy in Christian society, and in the moral support of their countrymen.

Mr. L. D. Wishard, College Sec. of the Y.M.C.A. in the U.S., gave an account of the inception of the present extended movement to organise associations of this nature in Japan, India, and to some extent in China. To what degree these associations are to be formed in China, will depend wholly upon the wishes of the missionaries at each station. College-bred men have an influence peculiar to themselves. It was stated that of the four thousand young men and women in the U.S. who are conditionally pledged to go to the foreign field, 194 are already in the field, and hosts of others are preparing.

Mr. Wishard's mission in China is one of inquiry, to study the condition of the field and to see what is needed. The meeting was closed at a quarter to ten, by a few remarks from Rev. D. Z. Sheffield of Tungchow, who occupied the chair.

Third Day, Friday, 9th May.

The prayer meeting was led by Rev. G. W. Pilcher, of Peking.

At 10 a.m. the Conference was called to order by the Chairman, Rev. David Hill. The minutes of yesterday's meeting were read by Rev. W. T. A. Barber, one of the

Secretaries, and after some corrections adopted.

The suggestion was made that it would be a desirable thing to have a list of the obituaries of the members of the Conference held in 1877.

The Committee on Nominations, (Rev. C. W. Mateer, D.D., being chosen for Chairman) reported the following names as a Committee on Bible Distribution:—Rev. R. H. Graves, D.D., Canton, Rev. Jno. L. Nevius, D.D., Chefoo, Rev. W. F. Walker, D.D., Tientsin, Rev. Chauncey Goodrich, Tungchow, Rev. F. Hübrig, Canton, Rev. C. Shaw, Foochow, Rev. J. Ost, Hongkong, Rev. J. Lees, Tientsin, Rev. A. W. Douthwaite, M.D., Chefoo, Rev. D. Barclay, Taiwanfu, Rev. H. C. Du Bose, Soochow, Rev. C. Hartwell, Foochow.

On motion this Committee was chosen by the Conference.

The Nominating Committee then reported the following names, as a Committee on the Revision of the Mandarin version of the Scriptures:—Rev. Jno. R. Hykes, Kiukiang; Right Rev. Bishop Burdon, Hongkong; Rev. Henry Blodget, D.D., Peking; Rev. A. G. Jones, Chouping; Rev. A. S. Sydenstricker, Chingchiangpu; Rev. D. Z. Sheffield, Tungchow; Rev. F. M. Wood, Ganking; Rev. H. H. Lowry, Peking; Rev. C. G. Sparham, Hankow; Rev. D. Bryson, Tientsin; Rev. W. T. A. Barber, Wuchang; Rev. C. W. Mateer, Tungchowfu.

This Committee was then accepted by the Conference.

Rev. W. E. Soothill, of Wenchow, moved the following resolutions:—

1.—In view of the representative nature and importance of this Conference, moved: That a Memorial to the Emperor of China be drawn up and afterwards signed by every member of this Conference, congratulating him on his accession to the throne, expressing our earnest wish for his long and prosperous reign, our constant prayer on his behalf for God's protection and blessing, also explaining briefly the tenets of our holy religion, as well as our determination to inculcate the principles of loyalty, not only among the native Christians, but among all classes with whom we come in contact.

2.—That this memorial be drawn up by a Committee of seven, to be appointed by the Conference, and be submitted for approval as soon as possible.

3.—That the Ministers representing the Protestant Powers, Great Britain, the U.S., and Germany be requested to present the memorial.

After a brief discussion these resolutions were adopted.

Rev. C. F. Reid, of Shanghai, and Rev. Geo. A. Stuart, of Hangchow, presented the following resolutions:—

Whereas Miss Jessie Ackermann, the world's missionary of the "Women's Christian Temperance Union," is at present in Shanghai, attending our Conference:

Resolved:—That we extend to her a hearty welcome, as a fellow-worker in the cause of extending Christ's kingdom, that we invite her to address this Conference on the subject of her mission, and that a part of Thursday evening, 15th May, be devoted to that purpose. The Committee of Arrangements reserve the right to add one or two names of additional speakers.

Rev. C. F. Reid spoke in favor of the resolution, and was followed by Rev. Thos. R. Stevenson, of the Union Church, who spoke of the excellent spiritual results of Miss Ackermann's labours. He deprecated the strong prejudice against the appearance of women in public.

Dr. Nevius made an explanation in the Committee that there had been no prejudice against women's speaking. The fullest sympathy was felt with woman's work.

Dr. J. M. W. Farnham insisted upon his right to protest against the proposition, saying that the Committee were divided upon the propriety of the proceeding.

Rev. D. W. Herring (Shanghai) had no objection to the temperance discussion desired, but thought it not germane to the Missionary Conference, and opposed the resolution.

Rev. R. H. Graves, D.D., Canton, proposed to leave Thursday evening open without specification. This was not seconded, and loud calls for "vote" were heard. The question being put, the resolutions were carried by a large majority.

Rev. Dr. Happer proposed the following resolution:—

Resolved: To recommend that Monday evening, the 12th inst., be kept free in order to allow friends to arrange for denominational and social gatherings separately.

The resolution was carried. Attention was called to the fact that the speakers could be heard by but a small proportion of the audience, and the Chairman was urged to compel every speaker to make it plain who he is and what he wants.

Rev. J. Hudson Taylor then read a paper on "The Missionary; his qualifications, introduction to his work, and mode of life."

At the conclusion of this paper, Rev. David Hill left the chair, and read a paper on "Lay agency in Chinese missions; to what extent desirable and on what conditions."

At the close of the papers, the discussion was continued by Rev. Arthur Elwin,

of Hangehow, who said the Church Missionary Society would welcome lay agency, if suitable men can be found. He also spoke of the difficulty of employing money in aiding the poor Chinese without doing harm. The Chinese think that if one foreigner is tall, all the men from his 'honourable country' are long.

Rev. Timothy Richard, of Tientsin said, that the qualifications for highest service are: the spiritual; then the missionary is to be qualified to establish all branches necessary for Christian work; he should feel that the amelioration of sufferings arising from the material, mental, national, and international relations are within his province, as well as the salvation of individual souls. He should be fully acquainted with the methods which God has so largely used for the salvation of the world in all ages and lands.

Mr. Edward Evans, of Shanghai, an independent worker, expressed his feelings in view of the papers read and the difficulties of the work.

Rev. Chauncey Goodrich, T'ungchow, said that the missionary should have love—he should be a man of forth-putting power. His life should impress itself upon others. We do not want men simply because they are good, but men who shall leave their mark on China, men of Holy Ghost power, men of hopeful cheerfulness, with no tombstone hopes.

Rev. J. Edkins, D.D., spoke of the difficulties of the commercial men in China—silk merchants and tea merchants, who ought to have Christian men as their agents and assistants.

Rev. Wm. Ashmore, D.D., of Swatow, thought we were laying the burden of our work on the Lord, when it belongs to us. In a military enrolment of all men between the ages of 16 and 30, it is not the business of the government to invite men to join the army, it is the business of each man to show, if he can, that he is exempt. We should influence our friends at home to see that men should show cause why they should *not* go abroad. Why is it so hard to show men the way to be saved? Hebrew and Greek are not necessary for this. The commission includes our sisters too. The first missionary society in the world was composed of women who ministered to Christ of their substance. There is a distinction between evangelists and pastors. The great need of the world is for evangelists. In the home colleges, when a superior man is found, some church gets a clutch on him. Then he begins to talk about serving God at home, and that is the last of him. We none of us want ignorant men. The world demands too much of us; we are required to be encyclopaedic. We do not ask a physician if he knows

music and astronomy. If he knows how to cure us, that is enough. A missionary should understand the Bible. We must emphasise the study of the Bible. Our battle is to be fought with the Bible in our hand. The distinction between clerical and lay workers is not very prominent in the Bible. Every man that has the root of the matter in him should go from town to town preaching. We differ about the time of the millennium, but we agree as to this matter of preaching. Something should be sent from this conference to England and America on the great needs of China. The home churches should bestir themselves and men will be had in abundance.

At the conclusion of Dr. Ashmore's address, the time for which was extended by special vote, Dr. Wright briefly said that he should bring Mr. Hill's paper to the notice of the British and Foreign Bible Society, and all colporteurs should be in connection with some society, under some ordained missionary.

Rev. W. Muirhead observed that the topic was far from exhausted.

Various announcements of meetings of Committees were made, and the meeting closed with prayer by Dr. Blodget.

Friday Afternoon.

Rev. David Hill in the chair.

Dr. J. L. Nevius read a *résumé* of his paper giving a "Historical review of Missionary Methods, past and present, in China and how far satisfactory."

The next paper read was by Rev. B. C. Henry, D.D., Canton, on "Preaching to the heathen in chapels, in the open air, and during itineration." Another paper on the same topic was then read by Rev. H. H. Lowry, of Peking. After Mr. Lowry's paper, Rev. F. H. James, of Ch'ing-choufu, gave his on "The Religious Sects of Shantung."

After the reading of these papers, notice was given that those who had spoken on the various papers were requested to hand in to the secretaries their remarks in the form in which it was desired to have them appear. Rev. F. Ohlinger, of Corea, spoke against the pride of denominationalism. He advocates the sending out of young men, who should trust themselves to God. The home societies will give all the liberty wanted. A message should be sent to the Y. M. C. A. through Mr. Wishard. The next speaker was Rev. Y. K. Yen, of Shanghai, who was greeted with great applause, and who was by special vote granted an extension of time. He said that Chinese Christians are not in the same favourable circumstances as Christians in other lands. The former have fifty generations of heathenism behind

them. They have much to contend with. We should not expect the same enterprise, activity and piety as from foreigners. Missionaries often speak disparagingly of Chinese Christians. This, considering the circumstances, is unreasonable and unjust. Western civilisation is marked by diversity, Eastern civilisation by uniformity. Chinese are not active physically, morally and spiritually. If they were active physically, I should not have this queue to-day. If any other Chinese would cut off his hair, and shorten his skirts, I would do so too. They have a load upon them. They look with disfavour on Christian civilisation, and laugh behind their backs. A series of good Hongkong primers, which I made my boy study, were called *Ch'rhshiao*, that is, the beginnings of (English) learning. A Chinese friend made a pun on this name, and said he would have no 'vinegar' study, nor any 'soy' study either. Foreigners often mistake Chinese superstition for piety. All Chinese worship is for selfishness. They have no knowledge of God—no recognition of being His sons. We can not expect them to get to your level at once. Try to lead them on. I am sorry to hear a missionary say "There is not one real Christian in my congregation". Do not pick out the worst phases of Chinese character, and keep the others in the background. The Chinese do not like to hear that they are liars. Chinese Christians also feel hurt at this. The foreign community are not friendly to the Chinese. They say it is of no use to teach the Chinese, and prejudice increases. If that happens, the spread of the Gospel will be hindered. Be more friendly and sympathetic with the Chinese Christians. In Christian lands, that pastor is most useful who is most a friend, not he who preaches the best sermons. It is a great bore to have the Chinese in your studies talking about insipid things. Do not therefore break off intercourse. Show that you are glad to see them. Have a Chinese parlour furnished in good Chinese style. The foreign arrangement of furniture confuses a Chinese—he does not know where to sit. In a native room all is different, and he does not fear to dirty the floor with his shoes. Have scrolls and other Chinese things. Write to your friends to send more men. Times have changed in twenty years; there is danger that some will come with no preparation. Get men who are patient and forbearing, no one who is unkind and will stamp and pound on the table in settling accounts with the Chinese. —Some may say, let men come and develop these traits, but China is not a good field in which to develop them. The Chinese are slow, dull of hearing and understand-

ing, so let only the kind, loving and forbearing come. At the close of his remarks, which were vociferously applauded, Mr. Yen was asked as to his views on the propriety of wearing the Chinese dress. To this he replied that it was like the matter of married or single missionaries, to be decided by location, with no fixed rule. In places where foreigners are well known, they should wear their dress, in other places the Chinese dress. The Rev. Arthur Elwin of Hangchow spoke on the matter of denominational differences. At his station they have a union meeting once a month. They also have a 'Chinese Society of Christian endeavour.' On some Sundays all the missionaries are gathered around the Lord's table from Bishop Moule to the latest comer. This influences the Chinese. Rev. Wm. Muirhead paid a high tribute to the great value of Mr. Yen's influence in Shanghai. He is a two-fold man. Mr. Muirhead suggested a Conference of natives similar to this. We should ask for their opinions in this matter. We need their counsel more than we ask for it. This is the central topic of the whole Conference, the work, and the kind of workers. Much will depend upon the missive to be sent from this Conference to the U. S. and England. A few years ago the London Mission raised the question as to lay workers, and Mr. Muirhead, alone among all the missionaries returned from India and China, favoured them. The Sec., Dr. Thompson, also favoured them. The matter was dropped, but we hope it may be revived. The Rev. W. H. Watson thought we stood too much aloof from the Chinese and should take new ground. The Rev. Wm. Bridie of Canton said that as yet no testimony had been given as to what the Chinese are doing, yet they are the ones that must do the work. The Rev. J. Hudson Taylor summed up briefly, by expressing his opinion that this matter must be brought to the attention of the churches at home. An efficient committee should be appointed to discuss it. He wished to see recruits on a great scale for every Mission in China. A Union church can not be built by architects only, others must help. Dr. Nevius made an earnest closing address, deprecating the demolition of denominations. It is denominationalism that is the trouble. We do not wish at present to be other than we are. We would not change the noble church of England. We have fed on its literature, and been fired by its martyrs. Such union as that at Hangchow makes our harmony conspicuous. We ought to have some permanent results of this Conference. We come not here to talk, but to act. We want an organisation, something like that at Hangchow, coming together around the

Bible. We should have some organisation to connect this conference with the next. The wisdom of this body is surely equal to this. Mission boards are more and more willing to be instructed by their missionaries. Such a body as this will have a tremendous power in Europe and America. Not to bring this Conference to some practical result, would be a disgrace after a century of experience. The Rev. J. N. B. Smith of Shanghai, said that our work is two-fold, sowing and reaping. Results will in due time appear. The Rev. Thos. Stevenson gave notice of a juvenile service at four p.m. on Sunday, in connection with the Conference. After some discussion it was voted to appoint a committee to consider the matter of lay agency, and report to the Conference. It was voted to appoint a committee consisting of members of each of the various denominations, to consider and report upon Christian union, and the formation of a Protestant Missionary Association for China. The Committee to prepare a memorial to the Emperor of China was announced as follows: Rev. A. P. Happer, D.D., Rt. Rev. Bp. Burdon, Rev. E. Faber, D.D., Rev. Y. J. Allen, D.D., Rev. Wm. Ashmore, D.D., Mr. John Fryer, Shanghai, Rev. Timothy Richard, Tientsin. It was voted to devote a part of a future meeting to the presentation of obituaries of those members of the last Conference who have since died, and a list of their names was read. The Rev. Henry D. Porter, a delegate from the National Council of Congregational churches of the U.S. was announced to offer an address on their behalf at a future meeting. Greetings from the English Methodists are also to be received. A Committee is to be appointed to make an appeal for an increase of missionaries to China. It was voted to adjourn at 4.30 p.m. on Saturday, to accommodate the ladies, who have a meeting of their own at that hour. The evening sessions are to close at 9.30. The Rev. C. F. Reid was appointed a Committee to secure good ventilation with his cane. Notice was given of reunions of Presbyterians at the rooms of the Mission Press on Monday evening, and also of the Methodists the same evening.

Friday Evening.

The evening meeting at the Union Church was devoted to an address by Rev. Arthur H. Smith, of the American Board, Shantung, on the subject of "the relation of Christianity to universal progress." There was a large attendance. Mr. Smith, who is an extraordinarily fluent speaker, occupied the attention of the meeting for an hour and a half, his address being characterised not less by vigorous argument

than quaint illustration. He began by first asking, What is Christianity? It is the practical application of the teachings of Jesus Christ. It is based upon four great facts, exemplified in the history of the world from the time of Christ—the existence of the Jewish nation; the existence among the Jewish nation of a pure and perfect morality; the separate existence of the Jewish nation; and Jewish hopes. Long before the coming of Christ the world had been becoming prepared for His coming. Alexander, though he knew it not, was an instrument raised up in the hands of God. Alexander was said to have wept because there were no more worlds to conquer. Neither Alexander nor his generals knew that a greater conquest of the world was to come—that of Christ. One great factor in the changes which had taken place was the power of the Roman Empire. The Roman took his faculties of building and organising to all parts of the world to which he penetrated. Passing on to speak of the state of the Roman Empire at the time of the introduction of Christianity, the speaker rapidly drew a vivid picture of the horrible state of society in those days. The records in the Catacombs showed what a reception Christianity met with. How was it that there was one little people who did not despair? The Roman, with the whole world at his feet, despaired; the Jew, ground down into the dust, did not despair. It was a characteristic of the Jewish mind in all times that it did not despair. In the earliest portions of the Scriptures there are evidences that the Jews looked forward to a time when the world should be rejuvenated. It was not necessary to recapitulate the history of the persecutions which took place, from the time when, as Tertullian said, the blood of the martyrs became the seed of the Church. The change spread, the influence of Christian principles made itself felt, and the Church attained its present position. Some people were inclined to deny that the improvement of civilisation was due to the spread of Christian principles. But since these principles became known, the state of society had very much changed for the better. In the Roman Empire itself Christianity caused the repeal of the cruel law which gave a father the power of life and death over his son. In those days were practised vices which are practically unknown now; in fact, we know nothing of the license of antiquity. In the Roman Empire it gradually became law that the child of a freeman should be free, and little by little came the movement to abolish slavery, until that hateful institution was now practically abolished. These changes occurred in obedience to a certain law; and that law is the

principle that there is a God above and that every man on earth is His son. Passing-on to deal with the Middle Ages, which he said were justly regarded as the dark ages, marked as they were by the scandalous history of Alexander VI and other things unnecessary to mention, the speaker said the existence of that period was not on account of Christianity but on account of the kind of Church which there was in those days. Since then all had been changed by the power of Christianity, which is the only religion that has had power to effect such a reformation. The difference between Christianity and other religions was illustrated by the fettered prisoner grinding his heel against the stone floor of his dungeon. The floor became worn away, but the heel, through its recuperative power, remained undiminished. Other religions have no recuperative power. An important point to be considered is the influence of Christianity upon different races. The gospel of Jesus Christ and nothing else has made the difference between the Persian and the Englishman, though both belong to the Aryan family of man. The influence has been felt in many nations which, though apparently differing greatly, all belong to the Aryan race. It would be difficult to imagine a nation composed of a mixture of Frenchmen and Scotchmen, yet they have points in common. The Frenchman is all for glory. The Scotchman will run all over the settlement for you but will not give you a cent, whereas the Irishman is very generous with his money but does not care to spend his time on you. The Englishman's great fault is that he is too self-satisfied. As the boys say when playing games, he is "in", and he knows it. Another characteristic of the Englishman is a lack of sympathy. The American is a being who spreads his arms and is willing to take the chair when there is a meeting of the human race, and who is also prepared to make a speech on that occasion. What would be the result of mixing these nationalities? It would be chaos gone mad. Yet there is something which can take these beings and make them one—the religion of Christ; and there is no other religion which even began to realise such an idea. Two great events in the march of progress were the discovery of America and the invention of moveable types. For what was that invented? In order that men might print copies of the word of God. In more modern times the power of Christianity has continued to work. It is a slow moving power: but those who have lived thirty years can remember the abolition of serfdom in Russia and of slavery in the United States. There are no signs of the millennium yet; the history of the human race shows that these

operations of God are very gradual. Nevertheless, there is a great force working in a very small way; and as it has produced results in a fixed period of time it may be expected to produce still greater results in an indefinite period. Missionaries in China are among those who are working for the great change to come. It seems a preposterous idea for them to undertake the regeneration of a vast empire like China; but they have faith that the change will come.

On the motion of the Chairman (Rev. W. Muirhead), supported by Dr. J. A. Leonard (U.S. Consul-General), a cordial vote of thanks was accorded to Mr. Smith, and the proceedings closed with a hymn and benediction.

Fourth Day, Saturday, 10th May.

At 9.30 a.m. the devotional meeting was led by Rev. J. R. Goddard, of Ningpo.

At 10 a.m. the Conference was called to order by Rev. Dr. Nevius, Chairman.

The minutes of yesterday's meeting were read by Rev. W. T. A. Barber, secretary, and after some corrections adopted. Attention was called to the fact that by an informality yesterday the motion in regard to a Committee on Lay Evangelists was amended and the amendment only was adopted, and not the original motion as amended. On motion the resolution as amended was then passed.

The Secretary read the following resolution introduced by Dr. Happer:—"Moved, that a Committee be appointed to prepare an appeal to the churches of Europe and America, for an increase of missionaries for China."

Rev. J. N. B. Smith, of Shanghai, proposed as an amendment "That those members of the Conference who are about returning to the home lands be appointed a Committee to enforce this appeal." To this it was objected that, the 'appeal' not having been made, there was at present nothing to 'enforce'. The amendment was lost.

Rev. W. T. A. Barber moved to amend by postponing this subject until the report of the Committee on Lay Agency should be presented. This amendment was adopted.

The following resolutions were proposed:

(1) That Rev. H. D. Porter, M.D., the representative of the National Council of the Congregational Churches of the U.S., be requested to present the resolutions of that body, and to address the Conference on Thursday evening, the 15th instant.

(2) That the resolutions sent to the Conference by the English New Connexion Methodist Mission of North China, be presented at the same time.

On the motion of Rev. J. Wherry, D.D., these resolutions were adopted.

Rev. E. S. Little, of Kiukiang, asked that those who present resolutions and motions be allowed to meet the Committee on Resolutions in person, as such motions are frequently much altered before being presented to the Conference.

The Chairman ruled that so reasonable a request might by common consent be considered as granted.

Rev. C. Leaman, of Nankin, wished to rise to a point of privilege, to ask that the younger members of the Conference have an hour or a whole session in which to bring forward questions to be answered by the older and more experienced members. He moved that the Committee on Arrangements be instructed to provide for this need.

Rev. D. W. Nichols, of Nankin, thought that the meeting on Tuesday evening next, devoted to "Missionary information and experience", would be a suitable opportunity for such questions.

Rev. H. D. Porter, of Shantung, suggested a question-box.

The Chairman said that no formal resolution was necessary on this latter subject.

Rev. W. H. Watson, of Kwangchi, thought that the evening meetings were especially for the foreign community.

Questions being asked as to the 'age limit' of 'young men,' and whether the ladies are included, the Chairman said that in these matters there is no distinction of age or of sex.

Rev. J. W. Stevenson proposed as an amendment to the motion of Mr. Leaman, that a part of Tuesday evening next be devoted to this purpose. The amendment and the original motion as amended were then carried.

A card was read from one of the ladies saying that they desired Wednesday evening for the ladies to meet for conference on matters connected with their own work.

The Chairman said that the ladies would be sure to get what they wanted, and their request was considered as granted.

Mrs. J. L. Stuart, of Hangchow, then read the paper prepared by Miss A. C. Safford, of the same place, on a "General view of woman's work in China and its results." At the close of this paper the Chairman read an announcement that the author of the paper was prevented from attending by serious illness, and a request was made that Mrs. Stuart be asked to convey to her the sympathies of the Conference, and that Rev. J. W. Stevenson should lead the Conference in a special prayer for her.

Miss Hattie Noyes then read her paper on "Girls' Schools." At the close of the paper the Chairman read a request that the rule requiring motions to be in writing be rigidly enforced to save the time of the Conference.

Miss L. A. Haygood, of Shanghai, then read her paper on "Girls' Schools." The paper of Miss C. M. Cushman, of Peking, on the "Best methods of reaching the women," was read by Miss J. G. Evans, of Tungchow.

At the conclusion of Miss Cushman's paper, the hour of adjournment having arrived, the time was by unanimous consent extended, to hear another paper on the same topic, by Miss C. M. Ricketts, of Swatow.

At the conclusion of the papers notices were given of meetings of Committees, and of services on Sunday.

The following names were reported by the Committee on Nominations, as a Committee on Union.

Rev. J. L. Nevius, D.D., Am. Pres. North, Chairman; Rev. Wm. Muirhead, London Mission; Rev. F. L. A. Pott, Protestant Episcopal; Rev. Arthur Elwin, Ch. Miss. Soc.; Rev. Timothy Richard, Eng. Bap.; Rev. T. Barclay, Eng. Pres.; Rev. W. H. Watson, Eng. Wesleyan; Rev. J. Hudson Taylor, C. I. Mission; Rev. Jonathan Gofforth, Can. Pres.; Rev. Alex. Williamson, L.L.D., Un. Pres. Ch. of Scotland; Rev. W. E. Soothill, Un. Meth. Free Church; Rev. C. Goodrich, Am. Board; Rev. J. R. Goddard, Am. Bap. Miss. Un.; Rev. H. H. Lowry, Am. Meth. Episc. North; Rev. D. H. Davis, Seventh Day Baptists; Rev. R. H. Graves, D.D., Am. So. Bap. Soc.; Rev. Y. J. Allen, D.D., Am. Meth. Mis. South; Rev. L. W. Kip, D.D., Am. Ref. Mis.; Rev. J. L. Stuart, Am. Pres. South; Rev. F. Hartmann, Berlin Foundling House; Rev. M. Schaub, Basel Mission; Rev. F. Hübrig, Berlin Mission; Rev. F. E. Meigs, For. Chris. Mis. Soc.; Rev. G. Sickafosse, Am. Un. Brethren. On motion this Committee was confirmed.

The Committee on Nominations reported the following names as a Committee on Lay Agents:—Rev. David Hill, Chairman, Eng. Wesleyan; Rev. C. F. Reid, Am. So. Meth.; Rev. Hunter Corbett, D.D., Am. Pres. North; Rev. J. W. Davis, D.D., Am. Pres. So.; Rev. J. W. Stevenson, C. I.M.; Rev. B. C. Henry, D.D., Am. Pres. North; Rev. L. W. Pilcher, D.D., Am. Meth. Epis., North; Rev. T. W. Pearce, London Mission; Rev. Arthur Elwin, Ch. Mission; Rev. N. J. Plumb, Am. Meth. Mis., North; Rev. F. H. James, Eng. Bap. Mission; Rev. Wm. Bridie, Eng. Wesleyan.

On motion this Committee was confirmed as the choice of the Conference.

After the announcement of several meetings of Committees, and of Sunday services, the session was brought to a close with a prayer by Dr. Nevius.

Afternoon Session.

The Conference was called to order at 2.30 by Dr. Nevius. The Chairman stated that the Committee on Union lacked one

or two names, as the Bible Christians were not represented. On the motion of Rev. M. Harrison, of Ninghai, the name of Rev. S. F. Thorne, of Yünnanfu, was added to the Committee to represent the Bible Christians. Rev. Jno. R. Hykes explained that any omissions were due to inadvertence and to the pressure for time.

Miss M. Murray, of the C.I.M., Yangchow, then read a paper on the "Feasibility of unmarried ladies engaging in general evangelistic work in new fields."

Mrs. J. M. Foster, of Swatow, followed with a paper by Miss A. M. Fielde on "The training and work of native female evangelists."

The next paper was read by Mrs. Arthur H. Smith, on "The Christian training of the women of the Church."

At about half-past three the discussion of the various papers of the day was opened by Rev. A. Williamson, LL.D. He said the immense importance of woman's work in China is not sufficiently realised by us. As a rule the women of China can be reached only by and through women. This implies not a few women going from village to village, but the evangelisation of all China, from the Amoor to Tongking, from the Eastern Sea to Central Asia. This is the duty of the Christian women of the Church, and it is no small business. The permanent Christianisation of China depends upon the women of China. We shall never win China till we have won the women. What can a man do when the women are all against him? We are commanded to preach the Gospel to every creature. Do we fulfil our duty if half the human race are left out? He believed they were authorised to say that the coming of our Lord depends upon the action of the Christian women of the Church. Not merely the salvation of souls, but the end of slavery, of intemperance, of impurity, and of all evil upon earth depends upon the action of our Christian sisters. It is therefore reasonable to say that woman's work is root work. To engage in it is the highest duty. How can we reach the women of China? There is nothing like the living voice, but our living epistles are few. Is there no way except through the living voice? He believed there is, through illustrated books. The women of a family will take hold of such a book. Illustrations are found fault with, but we are improving them all the time. There is no other way to reach the women. The women it is true can not read, but there is a reader in nearly every family, prepared by God. The husbands and sons become God's teachers.

Rev. J. Hudson Taylor called for a paper which had been prepared by Dr. Nevius. The latter gentleman said that his whole

mission in Shantung are a unit in desiring the help of foreign ladies as much as possible. In the country stations there was at first difficulty, but the way is now open, and foreign ladies are coming in greater numbers. The paper read contained several propositions. Men can sometimes be reached only by women, and better than by men. Cases were cited in Shantung, and in the history of the Inland Mission, where churches have grown out of the labours of women. There is an urgent and intrinsic need in China of educated Christian women. The work of training women is of great importance. Four country stations in Shantung, almost entirely made up of women, have been in existence for ten years. A fifth is largely composed of women solely instructed by a man. No Christian women ever went there. In one case the work was begun by a father influencing a daughter. In one case for seven or eight years there was nothing left of a little church but women, and a blind woman who could repeat parts of the Bible led them on Sunday. There is a like need for Chinese Christian men. The work of evangelisation is most successfully prosecuted by the harmonious combination of both sexes in it. Hitherto there seems to have been a divorce between these methods. This is not scriptural. The command is to preach irrespective of sex. Man is a creature, and woman is a creature. God has set his children in families. If the Gospel gets a strong hold of a man, he will get hold of the women. It is not done so well as by women, but still it is done. So it was with Lydia, a strong minded woman by whose means was founded one of the strongest, purest and noblest of the Churches of the New Testament. There is reason to think from the hints in the salutation in the Epistle to the Romans, that Priscilla was a more leading character than her husband, Aquila. Probably she influenced Apollos. The work of man and of woman is warp and woof. "What God hath joined together, let not man put asunder." Dr. Nevius also called attention to the concluding paragraphs of Miss Fielde's paper, in regard to the use of foreign money in Mission work.

Rev. J. Hudson Taylor thought that special emphasis should be put on the first propositions of Dr. Nevius' paper. He had found in England, Canada, and the U.S. that while it was thought that India needed Christian women from abroad, China does not. This is partly true, but there are many Chinese women, especially in the higher classes, whose husbands are of all men least accessible to male missionaries, where Christian women may find access. It is supremely important that when access is gained, the opportunity should be used.

This Conference should make clear the need of women. The results of their work are indeed a surprise. Are not the parts of China which are closed to us, open to women? There is less fear of women as political agents. They are allowed to go where male missionaries cannot enter. Women often have invitations to go and stay as guests. The influence of these visits prepares the way for the male missionaries who may follow. In some places where male missionaries are coldly received, women can get a footing. This occurred in Louchoufu, the capital of Kansu, where an unmarried woman got a house inside the city, when the male missionary had to stay outside the walls. This gradually opened the way for a married missionary. We have not yet learned how God can use single ladies in opening China.

Dr. Y. J. Allen said that an influence goes abroad from the presence and labours of women of which they are not aware. The sentiment of the Chinese in regard to female education is changing. The Chinese newspapers claim that the Chinese are not indifferent, but have allowed female education to lapse into desuetude. Women have been comparatively neglected. The men are now becoming ashamed of this, and apologise for it. This is due to the presence of educated ladies from abroad. China is not the same country as thirty years ago. It is changing its sentiment in regard to things that we have forced upon them. The influence of the Chinese who have been abroad adds to this force. Some of them would rather stay abroad. At the establishment of the Anglo-Chinese College, some Chinese wished to educate both their sons and their daughters, and some who had only daughters wished to educate their daughters. The Roman Catholics are to-day prospering from our indifference and slowness. We have not provided for the demand growing up around us. Miss Haygood is to take charge of an institution for the higher education of Chinese women. At the start of the College, the Chinese young men were shy of being taught by women, but after trial they greatly prefer such teachers. The Chinese want educated wives. The movement of women's work is gaining momentum.

Dr. Edkins said that there is no reason why the work of women should not be greatly extended. He confirmed what Dr. Allen had said. Educated Chinese women can teach Chinese boys. This would remove the difficulty of finding suitable Chinese school-masters. When catechists become indolent, send a pair of Bible women to the district, and the result would be success wherever they go. There is every reason to be hopeful as to woman's work

in China. Dr. Williams was cited as authority for the statement that the education of Chinese women has always been considered respectable in China. Foot-binding will disappear before education. This custom is but eight centuries old—a short time in a country like China.

Rev. David Hill called attention to a branch of the subject hitherto overlooked, the education of the many Eurasian children in China. He gave some account of the institution in Hankow under the care of Rev. Arnold Foster and Mrs. Foster. It is a home for the children, where they have a parent's care and love. As yet there are few applications. Help will be gladly welcomed from the residents of the various treaty ports, and information will be given by Mrs. Foster, who is attending the Conference.

Rev. H. C. Hodges gave an account of the foundation of the Eurasian home in Shanghai, which it is hoped soon to extend. It is hard to get hold of the children, but when taken they are handed over absolutely to the institution. These pupils may become missionaries to their own people.

Dr. C. W. Mateer wished to say a word to men, on behalf of the women. Missionaries should facilitate the desire of their wives to do missionary work. Some will do it in any case, but some need stimulation. Encourage them to learn the language, and to have a share in the great work, as well those who have children as those who have not. A woman's capabilities are large. If she feels that she has a mission, she will find a way. The children of those women who do missionary work will be found not inferior to those who do none. He also observed, *apropos* of one of the papers read, that when a person takes up a hobby and pushes it with great energy, and then fails, the advice which that person gives is not worth much. It is the advice of those who succeed that is wanted.

Rev. J. B. Ost, of Hongkong, gave some account of the Chinese and Eurasian work in that colony. It is largely rescue work, to save girls from being sold into lives of vice. There are at present 58 girls, five of whom are Eurasians. The effort is to get friends interested in them, and to pray for them specially. Of seven such outcasts, six have recently applied for baptism.

Rev. D. M. Lyon, of Soochow, gave an account of his methods of teaching the catechism and hymns to women at work, while their husbands were absent gambling.

Dr. Ashmore asked for thirty ticks of the clock in which to say that woman's work in that region is not a 'hobby'. There is a grand work done there.

Dr. Wherry asked for the appointment of a committee of twelve ladies to take this important matter discussed in the papers

of the day, with a special reference to a strong appeal to Europe and America for large reinforcements for woman's work in China. This was voted.

Dr. Pilcher resigned from the Committee on Lay Agency, and Dr. Sites was appointed in his place. Announcements were made of various meetings, and the session closed with prayer by Dr. Ashmore.

At the close of the session, the ladies held a meeting in the Union Church, Miss Ricketts in the chair. The revival of the magazine called *Woman's Work to China* under a new name was discussed, in include the work in China, Japan, and Siam, and to be called *Woman's Work in the Far East*. The matter was referred to the Committee of twelve.

The devotional meeting on Saturday evening, led by Rev. Thos. Bryson, of Tientsin, was a memorial service.

Rev. Y. K. Yen, of Shanghai, spoke of the life and services of members of the Am. Prot. Episc. Mis., who were members of the Conference of 1877, and who have since died:—Miss L. M. Fay, Rev. Robt. Nelson, D.D.; Mrs. E. H. Thompson, Rev. K. C. Wong.

Rev. D. Barclay, of Formosa, spoke of Rev. Carstairs Douglas, D.D., of the Eng. Pres. Mis.

Rev. A. Elwin, of Hangehow, spoke of Bishop Russell, Rev. Mr. Valentine, and Mr. and Mrs. Gough, of the Church Mission.

Rev. R. H. Graves, D.D., spoke of Rev. M. T. Yates, D.D., and Rev. E. C. Lord, of the So. Bap. Mis.

Rev. J. Lees, of Tientsin, spoke of Mr. Alex. Wylie, Mrs. Edkins, Mrs. Muirhead, and Mrs. John, all of the London Mission.

Rev. Geo. F. Fitch spoke regarding Rev. Jno. Butler, and Rev. Albert Whiting, of the Am. Pres. Mis. North.

Rev. Wm. Cooper spoke of Rev. George Stott and Mrs. Douthwaite, of the China Inland Mission.

Rev. David Hill spoke of Mr. Nightingale, of the Eng. Wesleyan Mission.

Fifth Day, Monday, 12th May.

The devotional meeting was led by Rev. G. F. Fitch, Shanghai, with special reference to the topic of the day, "Medical Work and Charitable Institutions."

At 10 a.m. the Conference was called to order, Rev. David Hill in the chair.

The minutes were read by Rev. W. T. A. Barber, secretary, and after correction adopted.

A resolution was proposed by Rev. Thos. Boyson that the Conference accept the invitation of the China Inland Missionaries at present in Shanghai, to meet in a social gathering on Friday, from 5.15 to 7 p.m.

On motion this resolution was adopted.

Rev. A. Elwin introduced the following resolution.

"That Rev. J. B. Ost take my place on the Wên-li Committee."

"That Rev. C. Shaw take my place on the Union Committee."

It was stated that the same individuals are on several different Committees, and find it impossible to be in several places at once.

At the suggestion of the Chairman this matter was, without formal vote, considered to be in the hands of the Committee on Nominations.

A question was asked as to when the Committee on Mandarin Revision would report. Some members of the Conference are returning to their homes. Could this matter be taken up to-morrow?

Dr. Mateer, Chairman of the Committee on Nominations, observed they must remember that these subjects require time for their consideration. Some of them cannot be discussed deliberately, without displacing a part of the programme. The members of the Conference were asked to make sacrifices for the sake of the final result.

Dr. Nevius said that the business of the Committees is the most important of all the work of the Conference. We should have something to show for coming so far at so great an expenditure of time and money. Dr. Nevius suggested that those who are planning a return to their homes should reconsider this matter. Whatever is worth doing, is worth doing well. Let us finish up the business. He said that he was himself about to return to the U.S., but would wait two weeks if necessary to complete this work. This matter must be looked squarely in the face. We come together only once in twelve years; let us see that the work is done thoroughly and well.

Dr. Graves asked if the Conference is ready to hear the report of the Committee on Bible Distribution.

Dr. Nevius said that whenever a report is ready, it should be heard, and they would assign it a special time.

Rev. H. H. Lowry wished to inquire if these reports can not be printed and put into the hands of the Conference to save time.

Rev. A. Elwin remarked that the expense would be great, and might be saved.

Rev. Dr. Davis, of Soochow, suggested a blackboard.

Mr. Archibald, of Hankow, said that he had printing work that he wanted done, and no office in town would touch it before Tuesday morning.

Dr. Wright remarked that he had tried in the same way, and his work would be done at 11 a.m. to-day.

Rev. E. S. Little wished to know if the printed reports would not afterwards be read.

Rev. N. J. Plumb said that the reports should certainly be read, and corrections made afterwards.

Rev. J. N. B. Smith said that if the reports were printed, it would greatly facilitate action upon them, and that the cost would be money well spent. The resolution to print the reports, was then put and carried.

Dr. Graves, Chairman of the Committee on Bible Distribution, then presented the following report :—

Resolved, that we heartily thank the Bible Societies for the constant and generous aid given by them to the missions in the matter of Bible distribution in China, and trust that efforts will be made to render that distribution still more effective. (2) That the Bible Societies be requested to publish editions of the Scriptures with short introductions, headings, and brief explanatory, non-doctrinal notes. (5) That such editions be published only as they may be called for, and that the editions 'without note or comment' be issued as heretofore. (4) That we recommend that the several Bible Societies which print the annotated editions, be requested to select a committee of twelve missionaries to decide what notes shall be adopted, and that the unanimous approval of all the members of the committee be required before any note be printed. This committee shall consist of two Baptists, two Congregationalists, two Episcopalians, two Lutherans, two Methodists and two Presbyterians. (5) We earnestly recommend that all Scriptures be issued in clear type, and in an attractive form.

Rev. L. W. Pilcher, D.D., moved that this report be received and printed, and that 11 a.m. of Tuesday, 13th, be set apart for its consideration. This motion was carried.

The Committee on Vernacular Versions, Rev. Jno. C. Gibson, Chairman, then submitted the following report :—

Resolved : That the Conference be persuaded of the great importance of the use of the vernaculars in translations of Scripture for the edification of the Native Church; and find that the use of Roman letter in writing the vernacular is recommended by a large amount of testimony from different parts of the Empire. They therefore commend this subject to the earnest consideration of missions working in the various dialects, and appoint those named below to be a permanent Committee to watch over this subject, with a view to assist generally in the development of this

branch of mission work, and in particular to secure uniformity in methods of Romanising so far as may be compatible with the requirements of each dialect, and with the full liberty of those at work in it. The Conference further request all missionaries undertaking work in Roman letter, to communicate with this Committee.

The Conference heartily recommend to the liberal consideration of the Bible Societies any application that may be made to them for aid in the production of vernacular versions, in Roman letter undertaken by any mission body.

The following to form the Committee :—
For the Mandarin Dialect, Rev. S. W. Cooper;
Shanghai Dialect Rev. J. A. Silsby; Ningpo dialect, Rev. J. R. Goddard; Taichow dialect, Rev. W. D. Rudland; Wenchow dialect, Rev. W. E. Soothill; Foochow dialect, Rev. F. Woodin; Amoy and Formosa dialects, Dr. W. Kip, and Rev. T. Barclay; Swatow dialect, Rev. J. C. Gibson; Cantonese dialect, Dr. B. C. Henry; Hakka, Rev. G. Rensch and Dr. Maciver; and Hainanese, Rev. F. P. Gilman.

This Committee shall have power to fill up vacancies, and to add to their number if they shall see cause, Mr. Gibson to be Secretary.

Dr. Corbett moved that this report be made the order of the day for Thursday, the 15th inst. On motion it was voted to amend by making it the order for the beginning of the session Thursday p.m.

The Chairman read the following suggestion by one of the secretaries, remarking that it was a matter of importance and aid to the secretaries in keeping a record of what will be an important feature of the conference. It is suggested that those who have questions which they wish to have answered by members of the conference, should prepare these questions in writing, and submit them to the business committee, by whom the topics may be referred to the individuals from whom the information is sought, in advance of the meeting at which the questions are to be answered, viz., Thursday evening, with a view to securing fullness, conciseness and dispatch.

A notice was also read, asking any ladies wishing to ask questions to be answered at the ladies' meeting, on Wednesday evening, to write these questions out clearly, and drop them this afternoon or to-morrow a.m. in a box placed at the door.

Rev. A. W. Douthwaite, M.D., then read a paper on 'Medical Work as an evangelising agency.' This was followed by a paper by Dr. Mary Niles, of Canton, read by Miss E. M. Butler, of Canton. At the close of this paper it was suggested that it would be well to have two brief prayers at the opening of the discussions. Rev.

Gilbert Reid, of Chinan Fu, and Rev. J. A. Silsby, of Shanghai, then led the meeting in prayer.

The discussion of the papers was opened by Rev. F. Ohlinger, of Corea. He wished to acknowledge the indebtedness of the missionaries in Corea, to medical work. The beginning of missionary work in Corea was due to medical skill. Several years ago one of the Royal family was severely wounded by a mob, and Dr. Allen, of the Pres. Mission, by his skill saved the life of one who was much appreciated by the government. It is the medical man who stands between the missionaries and the government, which has frequently served notices on the missionaries. We hope to be able to remain quietly. He wished to testify to the intelligent devotion of the medical brethren in evangelistic work; in Corea they take the lead in the translation of the Scriptures. They are doing a grand work quietly and without ostentation. They receive pay from some of the patients, in a small Hospital with but few patients; nearly \$40 a month has been thus received.

Rev. Jno. C. Gibson said that in Swatow the benefit of Medical Missions had from the beginning been great. The object might be considered as having two propositions lying at its root, although to some they may appear contradictory—First, the Medical Missionary is first of all a physician bound to do the best he can for his patients. —Second, he is an evangelist bound to aim at spiritual fruit and to judge his work by the spiritual fruit of it. The medical missionary should give the larger part of his time to medical work and should have ample time at the outset to learn the language. There are great temptations to treat patients at once. There is great missionary economy in having a medical man who is a personal friend of the missionaries, and who by his watchfulness and timely counsel, prevents them from breaking down. There is in Swatow in regard to this branch of work a marked sympathy between the missionaries and the foreign community. The medical work is largely supported by the foreign community.

Professor Thwing said it was a privilege to pay his tribute to the toilsome service of missionary physicians in the East. This service is three fold. It maintains the moral tone and professional ability of this sacred vocation. The medical missionaries have broadened the field of investigation and enriched the accumulations of science, the ætiology and natural history of diseases peculiar to the East having competent observers and careful statisticians among the medical missionaries. Their direct ministry to the body and soul was of the utmost importance,

Dr. H. W. Boone, of Shanghai, said that the Chinese, like ourselves, are especially tender, accessible and open in time of sickness, sorrow and affliction. When idolatry has been seen to be useless, they can be reached. While endorsing the remarks of previous speakers, he called attentions to other aspects of the subject. There is great need that the Chinese themselves should carry on the work which medical missions have begun.

Rev. R. M. Ross, of Chiang-Chiu, pointed out that the question of ordination is not important in some places, but very important in others.

The following resolution upon this subject was then moved, and voted:—"That this Conference recognises with gratitude to God the valuable voluntary service rendered to the cause of Christian philanthropy among the Chinese, by medical men in practice among the foreign communities at the open ports, and we express the hope that such service and sympathy will be increasingly proffered."

Rev. J. Lees spoke of the late Dr. Mackenzie and his great work. We now have as a result of his labours, a hospital thoroughly equipped for about fifty patients, and a large dispensary. The results have extended far away into the interior. In one instance a man, who had heard of Dr. Mackenzie, came from the province of Szech'uan, past Shanghai, to Tientsin. Yet this was a simple case with which any surgeon could have dealt. This shows how sympathy works on the native population. One important result of Dr. Mackenzie's work is the training of native physicians. His classes were very successful. He was sorely tried by the difficulty of placing them. If he could only have known that after his death some of these students would be in high places! One is in charge of a large institution in Tientsin, and another in a position of importance at Port Arthur. Another is physician to the Seventh Prince, still another is working at the south with the London Mission. The men who have stood, who have made their work a success, show the largest hopefulness as to Christian character. Some who were unimpressed by Christianity, have failed to make their mark. Dr. Mackenzie's work was of the greatest value to other Missions. In his case there was no question about ordination. He was heart and soul with the Missionaries. This is the relation that should exist everywhere.

Dr. Douthwaite, in summing up the discussion upon the papers of the morning, expressed his opinion that a newly arrived medical missionary should have a clear year for study of the language, before entering on his duties.

After some further discussion, it was agreed to refer the question to the Committee on Lay Agents. It was then pointed out that the Committee contained no physicians, upon which an amendment was carried, adding the names of Drs. Douthwaite, Lyall and Boone to that Committee.

On motion Dr. Williamson was elected Treasurer of the Conference, and the session was closed with prayer by Rev. T. Bryson.

Monday Afternoon.

The Conference was opened by prayer by Mr. D. E. Hoste, of the C.I.M.

The Chairman of the Committee on Nominations, Dr. Mateer, reported the names of the following ladies as the Committee to report on the papers presented to the Conference on Saturday:—Mrs. C. W. Mateer, President; Mrs. T. Bryson; Miss Gertrude Howe; Mrs. D. A. Lyall; Mrs. Dr. J. G. Kerr; Miss C. M. Talmage; Mrs. J. M. W. Farnham; Mrs. G. Stott; Miss L. Haygood; Mrs. E. Tomalin; Miss M. Vaughan; Miss M. Murray. On motion this Committee was confirmed as the choice of the Conference.

The Secretary read the following communication:—

The Central China Mission of the Meth. Epis. Church urgently bring before the attention of the General Conference in Shanghai, the present condition of the opium traffic, and would earnestly request them to formulate some scheme by which missionaries in China, Chinese Christians, and all others interested in the prohibition of the opium traffic may unite with the friends of this cause in England to bring pressure to bear on the British and Indian Governments to forbid the exportation of the drug from India.

We feel assured that now is the time to take strong action and rouse the British public by petitions to the Queen and Parliament, and through the Anti-opium and Tract Society; and with the aid of all the pulpits of the United Kingdom to declare that as far as India is concerned the abominable traffic must cease.

The following communication was then read:—

Friends' Meeting House, 12 Bishopsgate Street without, London, 7th of 3rd month, 1890. From the representative meeting of the Society of Friends in Great Britain, to the Missionaries Assembled in Conference at Shanghai.

Dear Brethren—We greet you in the love of God, and desire for you that your Conference may be blessed by a fresh anointing for service, through the presence of our Lord and Saviour Jesus Christ. We have had from time to time under our consideration the terrible evils of the opium traffic. These

evils must be deeply deplored by those who, like yourselves, are living in their presence, labouring to spread the glad tidings amongst the Chinese. Especially will this be the case as regards those of you who are subjects of our beloved Queen, and who must feel that the unchristian course pursued by the British Government toward China in this matter adds the sting of national complicity in the trade. Since the great missionary conference held in London in the summer of 1888, the consciences of Christians in this land have been re-awakened on the subject. We believe that this re-awakening has been granted in answer to believing prayer, both in China and in England.

In view of the gigantic forces arrayed against us, which, from a human standpoint, appear overwhelming, and which may have caused the Chinese Government to accept this traffic as inevitable, may we who are followers of the Lord never forget His word, "the things that are impossible with men are possible with God." In this assurance, and with the knowledge that His will is that we should be made righteous, both personally and nationally, let us not cease to pray and to work for the termination of this soul-destroying traffic.

While we rejoice to know that many of our fellow Christians at home are resolved to do all in their power towards putting a stop to the Indian opium trade, we believe that an important share in this great conflict with evil rests with our brethren in China. It is our earnest prayer that you may be guided by the Holy Spirit in your deliberations and actions as regards this important question, as well as in all other subjects that will claim your consideration.

We remain in the bonds of Christian love,
Your friends,

Signed in and on behalf of the aforesaid meeting,

CALEB R. KEMP, Clerk.

The following additional communication was then read:—

To the Conference of Protestant Missionaries in China, to be held in Shanghai, May, 1890.

Having heard that at your Conference the subject of the opium trade is one of those which will be discussed, we think you will be glad to receive some information as to the prospects of the agitation we are carrying on at home. Although we have not your privilege of carrying the gospel to those amongst whom Christ has not yet been named, we are thankful to be permitted to assist you by striving to remove the great hindrance which the opium trade, and the British Government's connection with it, place in your way.

We are glad to be able to tell you that there are signs of renewed interest in our cause, especially amongst the Christians of the United Kingdom. The attention given to it at the Missionary Conference held at Exeter Hall in the summer of 1888, led to the formation of a Christian Union for prayer to God on this subject, which now counts 3038 members. To-day some of us have attended a prayer-meeting intended, henceforth, to be held regularly on the first Wednesday of each month, at the Mildmay Conference Hall, London, in connection with this Union. In answer, doubtless, to the prayers which His own Holy Spirit has taught His people thus to unite in offering, the past year has witnessed greatly renewed activity in connection with the work of our own and other similar organisations. The division in the House of Commons during the past session showed a larger number of supporters of our cause than we have ever before been able to rally, and we have good reason to believe that, owing to special circumstances, it by no means represented the full amount of support upon which we can count in the representative House of Parliament. An appeal for a special fund to enable us to conduct a more vigorous agitation during the present season, has already met with a generous and encouraging response. During the past three months, meetings held in some of the most important centres of population, as well as in smaller towns, have elicited cordial sympathy with the movement on the part of some influential leaders of public opinion, as well as amongst the masses of the people, though to audiences of the latter class the sad history of our national dealings with regard to opium generally comes as a strange surprise. Some, again, who had begun to despair of putting an end to the opium trade with China, have been aroused to fresh activity by the information that has lately reached us with regard to the spread of the opium vice amongst our own fellow-subjects in India, through the opening of state-licensed opium-dens in many of the cities of that country, and the revelations made on this point have materially assisted us in gaining the ear of the public on the whole question.

We are encouraged by these tokens of progress and blessing; yet our dependence is not placed on them, nor do we forget the great difficulty of the task that lies before us. We rest in the assurance that, when God's own time shall come, the opium vice will no longer disgrace and discredit our country, just as the slave-trade, West-Indian slavery, public lotteries, duelling, the cock-pit, and the prize ring, have, one by one, ceased to be tolerated amongst us. As in these cases, so with regard to the opium trade; it will be by

persistent Christian effort, accompanied and inspired by earnest prayer to Almighty God, that the wished for consummation will be attained. We believe it would be possible for you to give most valuable assistance in this work, and we take the liberty of submitting for your consideration a few practical suggestions as to the means by which, as it appears to us, missionaries, and especially medical missionaries, may be able to do this. (1) By inserting, in the reports you send home for publication, or for the perusal of your committees, facts with regard to the opium habit calculated to interest the readers, showing how degrading a vice it really is, and how greatly the connection of the British Government with the trade hampers your efforts to make known to the people of China the love of God in Christ Jesus. (2) By promoting the formation of anti-opium associations in China, and sending to us, either direct or through your correspondents in London, particulars of the work of such associations. (3) By prayer, both united and individual, for the following definite objects:—(a) That the rulers of Great Britain and of India may be made willing to put away the national sin of complicity in the opium trade. (b) That a blessing may rest upon the efforts of those who are seeking to enlighten the minds and consciences of the Christian public of this country with regard to this question. (c) That the Chinese authorities may be encouraged to deal vigorously with the native growth of the poppy. (d) That they may embrace the opportunity afforded by the expiry in May next, of the term of four years from the ratification of the additional article of 1855, to renew their remonstrance against the import of Indian opium, in such a way as to show clearly that they still desire to rid China of this curse, notwithstanding the large revenue they now obtain from the imported drug.

Prayer meetings of Christian missionaries and native converts for these objects might, in some places, be possible, and would, doubtless, be attended with much blessing.

(4) We would also suggest the appointment by the Conference itself of a standing Committee to deal with this question. Such a Committee might collect information and transmit it to this country, assist in the organisation of Anti-opium Societies, and united prayer meetings in China, and watch for opportunities of influencing Chinese officials.

In conclusion it is our earnest prayer that your Conference may be abundantly blessed, and that it may greatly promote the efficiency and fruitfulness of your labours in the gospel of Christ.

On behalf of the Committee of the Society for the suppression of the Opium Trade,

DONALD MATHESON,
Chairman.

JOSEPH G. ALEXANDER,
Secretary.

Broadway Chambers, Westminster,
1st January, 1890.

The Rev. F. Hartmann then read a paper on "Orphanages, asylums for the blind, deaf and dumb, and other charitable institutions."

This was followed by a paper from Rev. W. H. Murray, of Peking, on the same subject. At the conclusion of Mr. Murray's paper and remarks, Rev. D. N. Lyon called for a specimen of the reading from raised types by a blind Pekinese, whom Mr. Murray had brought with him. Dr. Edkins then read a verse from the New Testament, which the blind man first wrote in the letters in which he had been taught, and afterwards read it aloud. He was then asked to take his Testament written in raised dots, to find a place, and to read the sounds in Pekinese, which he did without a mistake, to the manifest delight of the audience. Much amusement was caused by the fact that the raised-dot Testament seemed to puzzle the man at first, which he soon saw—much sooner indeed than those who have eyes—to be due to the fact that the book was upside down. The blind man then played two tunes on the church organ. Dr. Nevius stated that when he was in Peking he had sung to this Chinese a tune which probably no one in Peking had ever before heard, and that the Chinese had noted the tune by a system of his own, and in a very few moments reproduced the tune perfectly on his instrument. A suggestion was made that Dr. Nevius sing that tune at this time.

Rev. T. W. Pearce proposed that as opium is a topic distinct from the foregoing subjects, discussion should first be had upon them. This was voted down.

Mr. H. T. Whitney, M.D., then read a paper on the "Value and methods of opium refuges." At the conclusion of Dr. Whitney's paper, it was proposed that Dr. Dudgeon's paper "Statistics and resolutions on the evils and use of opium" be considered as read. Mr. Muirhead thought that it should be read, at least in part. In this Dr. Happer concurred. Dr. Williamson said that the resolutions contained the cream of the paper. Dr. Blodget agreed with Dr. Happer. Rev. Gilbert Reid moved that the paper be given ten minutes and be read by Dr. Kerr, which was carried.

Dr. H. W. Boone gave an address in which he said that, inasmuch as large quantities of morphine are being introduced into

China, under the guise of foreign medicine, by various persons, and as morphia eating is becoming prevalent in many parts of the country through the sale of so-called anti-opium remedies, the China Medical Missionary Association respectfully requests this Conference to take this subject into consideration in order to see if any means can be devised to prevent the rise and spread of a new evil, viz., morphia eating. Also the Medical Missionary Association respectfully submits a recommendation to this Conference that it pass a resolution requesting all missionaries to discourage and if possible prevent the indiscriminate sale of anti-opium pills containing morphia or any other preparation of opium, by native Christians or by missionaries, as it believed that the indiscriminate sale of these pills though originating in a good intention is developing a tendency worse if possible than the one intended to be cured.

Dr. Boone spoke in explanation of the resolution, which he regarded as a very important one.

Dr. Lyall, of Swatow, said we have had our eyes upon this for some years. We are more afraid of morphia than of opium. Large quantities are introduced at all the southern ports, and on the Yangtze, as well as in the northern ports. The southern headquarters of this trade is Hongkong. In Swatow so far as we know the native Christians are not implicated in the trade. In Hongkong they have Chinese agents, who push the trade in the interior districts. A few years ago this was a small trade, now it is a large one and does much harm. In Amoy there was a bad case, in which the use of morphia was introduced by a foreign physician in connection with a missionary society. He trained Chinese lads in the hospital, and then gave them foreign medicines to sell. The principal medicine used was morphia. How does this matter affect us? We are interested in the well-being of the Chinese. We have popularised Western science. Morphine is introduced under the guise of philanthropy; it pays no duty, and so can be sold at an enormous profit. The disastrous results must recoil on our heads. Chinese do not distinguish between different classes of foreigners. They look on this as foreign opium or even as "Jesus Opium." The speaker then read a paper of instructions from the English Presbyterians of Amoy, in regard to the presentation of this matter to the Conference. Few missionaries encourage this. We feel that while they do not encourage it, they do not sufficiently discourage it; we feel that it affects us keenly; as medical men, we are proud of our profession, but prouder of the cause of Christ. If unchecked, the evil will be incalculable to the growth and to the spiritual

life of the church. A comparison was made between the use of alcoholic liquors and the use of opium, in which it was affirmed that the latter is more enslaving than the former. Even if we are helpless, let us not use dubious plans which are utterly and radically wrong.

Mr. Muirhead read a letter of greeting from Dr. Lockhart, the oldest surviving medical missionary to China, and gave some account of the arrival of Dr. Lockhart in 1843 with Dr. Medhurst. He went to Peking in 1861.

Dr. Main, of Hangchow, corroborated the remarks of Dr. Lyall. It is 'large trade and splendid profits' that draws the Christians into the business; some of them argue for it. We have tried the experiment faithfully; the profits were large, but the benefits nil. We have a hundred opium patients per annum in Hangchow. There are many plans, and we have tried them all; we have come to the conclusion that the best one is to cut off all opium and morphia at once. We do not believe in gradual diminution. Some medicines do a little good, and some do no good; cold water is often as good as anything. How many remain steadfast? Many come to be cured simply from economy—having smoked forty cents' worth a day, they are 'cured' and come down to what they can afford, say one cent's worth, and then come up to the forty cents again, and then come again to be cured. We have known men to come in this way seven times. The better way is to prevent the beginning.

Dr. Mateer spoke of Mrs. Dr. Mills, of T'ungchowfu, as a successful teacher of the deaf and dumb. She has lately had \$500 given to her by friends in institutions for the deaf and dumb to use in her work.

Dr. Ashmore introduced resolutions to refer this matter to a Committee of twelve.

Dr. Kerr called attention to the nearly simultaneous introduction of Christianity and opium into China. He spoke strongly of the hopelessness of expecting anything from the Chinese Government or the mandarins. The only resource is the introduction of Christianity. He agreed with the previous speakers as to the evils of morphia pills, and said that in some cases the hypodermic syringe had been used to satisfy the opium habit. Pills answer to satisfy the cravings, and are more convenient than the pipe.

Dr. Williamson wished the subject referred to a Committee of twenty-five, but the unmanageable nature of such large Committees being pointed out, this proposition was withdrawn.

Dr. Happer closed the debate by saying that these evils have been growing for fifty years, and they are ten-fold worse now than forty-six years ago when he came to

China. Meantime the Chinese Government has been demoralised by the treatment they have been forced to give this matter; their backbone has been taken out. The Emperor Tao Kuang said "I cannot receive revenue from that which causes misery to my subjects." Now the Government does not feel so, for there is a revenue from opium. Up to within three years, memorials could be presented to Li Hung-chang through the American Minister. Now the American Minister finds his hands tied by the treaty between the U.S. and China; Great Britain would say that he was interfering with their commerce. The evils are greater than ever. The quantity of opium sold is greater than ever. Formerly it was all imported. Now the native is two-fold, some say three-fold, more than the imported. The number of opium smokers 46 years ago as compared with the present, is two millions to twenty millions. Then smoking was confined to adult males—now women and children are the victims. The evils are so great that we must use strong and efficient instruments to influence public opinion in England and America as well as in China.

The resolution proposed by Dr. Ashmore was then passed as follows: Resolved,

That the subject of the opium and morphia evils forming the subject of the essays and discussions of this afternoon be referred to a committee of twelve, a part of whom shall be medical men.

It was then proposed by Mr. J. McMullen, of Soochow—

"That a committee of twelve be appointed to take into consideration the several systems in use in China for teaching the blind to read, with the view of adopting one system with the necessary modifications for all China, and that the names of the Revs. W. H. Murray, F. Hartmann, and D. Hill be placed on that committee."

The session adjourned after prayer by Mr. Hill.

Sixth Day, Tuesday, 13th May.

The devotional meeting was led by Rev. J. W. Stevenson.

The Conference was called to order at 10 a.m. by Dr. Nevius, Chairman.

The minutes were read by Rev. W. T. A. Barber, Secretary, and after corrections, adopted.

The following resolution was introduced by Rev. Jno. Walley, of Wuhu, who moved that there be a committee appointed to consider the best method of instructing the mutes of China.

Dr. Eddins seconded the motion and spoke of the correspondence which had been held on this subject, on the part of missionaries both in Peking and in Shanghai, with friends in Christian countries.

He mentioned an interview with an influential Taotai who is prominent in commercial affairs, in which this official stated that the Chinese are not yet convinced of the existence of the need of an education for the deaf and dumb, or for the blind. An additional difficulty is the existing commercial depression in China. Eight years ago the scheme might have been floated. We, as a Conference, ought to take this as a part of our future plans. He hoped the opportunity for action would not be allowed to pass. A short time ago Mr. Hodges, Chairman of the body in Shanghai having the interests of the deaf and dumb education at heart, received a letter from a gentleman in Birmingham, who has been prominent in this work. This gentleman favours the old manifold letter. In conversation with an eminent Roman Catholic Father in Peking Dr. Edkins said he learned that as yet the Roman Catholics have not opened such institutions. This Father said that he should be delighted to know that Protestants were opening institutions of this sort.

The resolution was then put, and carried. The report of the Committee on the Memorial to the Emperor of China, was presented by Dr. Happer. In order to a better comprehension of the matter the resolution appointing such a Committee was read. Dr. Happer said that he was instructed to request the reporters to refrain from publishing the substance of this report. After the reading of the report, the Chairman asked if it should be assigned to a definite time.

Rev. F. Ohlinger moved to make it the order for Wednesday a.m. after the reading of the minutes. This was carried.

The following communication was then read by the secretary:—

China Branch of the Royal Asiatic Society,

Shanghai, 10th May, 1890.

MY DEAR DR. FABER,—This seems a suitable time, now that the Missionary Conference is on, to mention, say at one of the meetings, how glad we shall be to receive answers from as many missionaries as possible—north, south, east, and west—to the Circular on “Inland Communications”—copies of which I inclose,—in order to make the information as complete as possible. I have many more copies should you want some for distribution. I fear that those stationed in the south and west have not seen the circular, and it is very desirable that everyone who can aid us should have a copy. With apologies for thus troubling you when you are so busy,

I am, yours very truly,

WM. BRIGHT.

The Chairman said there was no occasion for special action on this letter, the request being a very suitable one, in which all would be glad to co-operate.

Dr. Mateer, Chairman of the Committee on nominations, moved that the names of Mrs. Dr. Yates, Mrs. D. Z. Sheffield, and Miss Ricketts be added to the Committee of ladies chosen yesterday. This was carried.

Dr. Graves mentioned that Mr. Bostick had been summoned from a contemplated visit to the Conference by a telegram announcing the serious illness of his wife, and suggested that prayers be asked for her. Dr. Graves was asked to lead in a prayer, which he did.

Rev. Mr. Barber, secretary, said that a representative of the Chinese church in Hawaii was present, and suggested that he be heard from on Thursday evening. It was suggested that if guests other than those whose names are already reported, are present, they send in their names to the committee of arrangements.

Rev. J. N. B. Smith moved that the communications received yesterday on the subject of opium be referred to a committee.

Rev. MATEER announced the names of those nominated as a committee on opium as follows:—

Rev. J. G. Kerr, Chairman; Dr. Alex. Williamson; Rev. Wm. Muirhead; Dr. W. H. Boone; Dr. A. P. Happer; Dr. A. Lyall; Rev. J. B. Ost; Dr. F. C. Roberts; Dr. D. D. Main; Dr. H. D. Porter; Rev. D. W. McIver; Dr. S. A. D. Hunter. On motion this choice was confirmed as that of the Conference.

Dr. Mateer then announced the following as a committee on the blind:—Dr. Edkins, Chairman; Dr. Wright; Rev. F. Hartman; Rev. W. H. Murray; Rev. Y. K. Yen; Rev. J. C. Gibson; Mr. Jno. Fryer; Dr. E. Faker; Rev. T. Barclay, Rev. J. Lees; Rev. F. C. Fulton; Rev. D. Hill. The choice of this committee was moved by Mr. Hykes, and was adopted.

Mr. Abbey suggested that as Mr. Robins is here from India with especial reference to the opium matter, he should sit with the committee.

The Chairman said that at any time a mere suggestion of this sort is sufficient, as the committees are glad of all available help:

A *résumé* of the paper of Rev. R. Lechler on “Method of dealing with inquirers, conditions of admission to Church fellowship and best methods of discipline,” was read by Rev. F. Hübrig.

This was followed by a paper of Rev. Hunter Corbett, D.D. on the same topic, but especially restricted to the question of discipline.

A paper was then read by Rev. R. H. Graves, D.D., on “Deepening the

spiritual life and stimulating the Church to aggressive work."

A telegram to the Conference was announced from a native church at Shanhai-kuan, in the province of Chihli, in connection with the Am. Methodist Mission, giving greetings. It was sent by the native church at their own instance. Mr. Little moved the appointment of a committee to reply, and the Chairman said that the committee on nominations would appoint a committee of one to reply. The report of the committee on Bible distribution was then read, as follows:—

Resolved:—(1.) That we heartily thank the Bible Societies for the constant and generous aid given by them to the mission in the matter of Bible distribution in China and trust that efforts will be made to render that distribution still more effective. (2.) That the Bible Societies be requested to publish editions of the Scriptures with short introductions, headings and brief explanatory non-doctrinal notes. (3.) That such editions be published only as they may be called for, and that the editions "without note or comment" be issued as heretofore. (4.) That such notes occupy no more comparative space than that allowed for the marginal notes in the English revised version. (5.) We recommend that the several Bible Societies which print the annotated editions be requested to select a committee of twelve missionaries to decide what notes shall be adopted, and that the unanimous approval of all the members of this committee be required before any notes be printed. This committee shall consist of two Baptists, two Congregationalists, two Episcopalians, two Lutherans, two Methodists, and two Presbyterians. (6.) We earnestly recommend that all Scriptures be issued in clear type and attractive form.

Rev. D. Hill was appointed a Committee to reply to the telegram from the Shanhai-kuan native church.

A motion by Mr. Lyon to adopt the report as a whole, was apparently lost. The vote being uncertain a show of hands was had, when the motion was seen to be lost by a large majority.

Rev. E. S. Little moved a preamble to the report, which was postponed until after the report shall have been considered.

Dr. Mateer moved the first article of the report, which was read.

Mr. Bryson said that this article takes no notice of the work of translation. It is utterly insufficient. We should speak of the great work of translation, publication and distribution.

Dr. Graves said that the word "distribution" includes all these branches of the work.

Mr. Bryson said that no one outside the Conference would so understand it.

Dr. Blodget suggested that an amendment embodying the additional words be made.

Mr. Bryson moved that the words "the various missions" be substituted for the words "the mission," and for the word "distributing," the words "translating, publishing and distributing."

Rev. H. L. Gray asked if we were not taking out of the hands of the committee what we entrusted to them. Any change should be definition; we should not put in other matters.

The Chairman of the Committee was asked to say what were the matters considered in committee—distribution or translation.

Dr. Graves again explained that "distribution" includes the whole topic.

Dr. Williamson said that we can not change the meaning of words; "distribution" does not mean "translation." He wanted the word "distribution" changed for "annotation."

Mr. Little said that there is very little about "distribution" in the whole report.

Mr. Barber said that the phraseology was intended to include all the topics.

Dr. Wright said that this matter of words is of no great importance. Translation is done by missionaries.

The Chairman said that we are not really fully ready to express ourselves upon the report. It would be well to recommit the report for further consideration, when it would be more acceptable.

Mr. Sickafoose moved to recommit the report, with liberty to the Committee on Nominations to add five names.

Dr. Mateer suggested that all who have emendations hand them to the Committee.

Mr. Archibald said that if we recommit, we shall still be in darkness. The Committee has not expressed the feeling of the Conference.

The Chairman said that we cannot recommit a part without the whole.

It was decided to hear expressions of opinion on the report, before voting on the motion to recommit.

Dr. Williamson suggested that two or three names be added to the Committee. Few of the Committee as at present constituted have any experience in annotation.

Rev. T. W. Stevenson said that there is a strong feeling about this matter, and it should be ventilated.

The Chairman said that this is exactly what we are after.

Mr. Bryson said that the second paragraph is not strong enough. We should urgently request the bible societies.

Dr. Kip was opposed to this proposition.

Dr. Wherry moved to strike out the words "non-doctrinal." He said that the words "God," "Christ," etc., are doctrinal.

Dr. Williamson thought that a preface should also be added, and agreed with the

last speaker. It is divine truth with which we have the most difficulty. The Chinese language has no way in which to express these ideas. Notes are the most important of all.

Mr. Bryant said that while the conference is agreed on such words as "God," "sin," &c., there are other words such as "atonement," "justification," and "baptism." He objected to the motion decidedly.

Mr. Sparham moved to reaffirm the resolution of the Conference of 1877 as follows: "XI. In regard to printing Bibles with a preface and comments. Resolved, that since, in the opinion of the General Conference, it is highly desirable that the Holy Scriptures designed for circulation in China should be accompanied with a short preface, and brief unsectarian notes, therefore we do most earnestly request the various Bible Societies in Europe and America to secure, if possible, a change in their rules or constitution, so as to permit these to be added to their future editions, subject to the supervision of their respective Committees in China."

The difference between these articles and the report was then explained. There are certain points of general agreement, with some differences. A short note would go a long way to make difficult words comprehensible. If the Committee were ready to agree in recommending any doctrinal note, it would probably be satisfactory.

The Chairman said in regard to the words suggesting a change in the constitution of the bible societies "if necessary," that some of us think such a change is not necessary.

Rev. F. Ohlinger said that he was heartily in favour of notes and comments, and therefore hoped that the friends of this measure would not run into extremes. He should regret to see the words 'non-doctrinal' struck out. He did not like to have the Conference advise the Bible Society.

Rev. J. Ross supported the motion to omit the words 'non-doctrinal,' and desired the words 'non-sectarian' instead.

Mr. Archibald apologised for occupying the time of the Conference, but thought that he knew more about the matter than many on the floor. He said that from 600,000 to 650,000 copies of the Bible or parts were circulated in China every year, of which, say, 600,000 were distributed among the heathen. He had acquired his views from practical and extended work among the heathen. Our books were largely unintelligible. The Conference should reaffirm the position of 13 years ago. The objection to articles 3, 4, and 5 is that they try to get impossible notes in an impracticable way. 'Non-doctrinal' notes, would omit all reference to 'God,' 'Christ,'

and 'Jesus.' Number four provides that the notes shall not exceed the space in the English Bibles. This will amount to nothing. It is impracticable, because if a single member objects, it cannot be passed. The great Bible Societies are willing to explain the value of a shekel in copper cash, but none of them, the Scotch Bible Society included, will do more than we want, unless pressure is brought to bear upon them. No change is necessary in the Bible Societies. It is implied in the reasons for which they exist. There is no reason why they can not do what we want. Let us make the demand, but not in the form of this report.

Dr. Kip said that he was thoroughly in favour of notes and comments for use among the heathen. But the Bible Societies of England and the U.S. are not in a position to give us this. The Am. Bible Society was organised on the principle of without note or comment. Number two asks for something which the Bible Society is forbidden to do. He mentioned a case which happened some years ago, when an excellent edition of the Bible was published by the Am. Bible Society, eliminating many mistakes, the most perfect copy of the English bible that it was possible to produce. A certain individual came forward and said that they had violated their constitution, and he raised such a storm that the Bible Society had to destroy the plates. This individual still lives. (Laughter.) If this is the case with the Am. Bible Society, and they have no moral and religious right to do this, we should not ask what their constitution forbids. In these days there is too much of a disposition to do away with trusts. We should press this only if the societies see their way to it.

Dr. Williamson endorsed the statement of Mr. Archibald. We should prepare the notes, and then tell the Bible Societies; if they will not accept the work, then go to the Christian public of Europe and America, and ask for help to print it.

Dr. Blodget said that he had been silent at the former discussion. He felt the necessity for notes on the Bible; he had felt the force of the text about giving that which is holy to dogs, in connection with Bible distribution, but he saw difficulties that others did not appear to see. The American Bible Society formerly had a good introduction. It superintended the publication of the Bible with that introduction, which was prepared by Bridgman and Culbertson. Then the publication of these prefaces was stopped, and nothing could induce the societies to print them again. We see the differences on this floor. They represent the differences in the U. S., and doubtless in England; in the case of the Scotch Bible Society where they represent largely Scotch Presbyterians, the matter is

different. They may do it. The American Tract Society publishes a New Testament with such notes as are desirable. Tract Societies might do this work. (Here a member spoke up and said that the London Tract Society does the same.) Why not direct our appeal to them? Christ hung before the coarsest men on the cross for our salvation. He taught up and down the country, before the multitude. He talked to those who were dull and careless, and who could not understand what he said. The followers of Christ are often spit upon and despised throughout China. Are the paper and print more sacred than the body of our Lord? Many who have no notes at all, get great good from their Bibles. A man in Peking read through the whole Bible, but like Nicodemus he was not willing to profess faith. The Roman Catholics are everywhere. We should be known as the church that gives the Bible.

The Chairman wished to say that there was nothing determined by the Conference as to the handing in of cards. The rules provide for two names. The younger men are too much shut out. The elder ones are coming to the front too exclusively. The person who rises can be heard without any card.

Rev. C. F. Reid said that it is important that the Bible Societies be informed of the sentiment of this body. He proposed that these papers be printed, and sent to the Bible Societies and to the Church at large.

Dr. Mateer said that the action of thirteen years ago resulted in nothing. We shall get nothing from the Am. Bible Society, however it may be on the other side of the water. He would like to see a Bible society in China, and have an appeal to England and the U.S. He could easily get more Bibles than he knew what to do with, but not one with a note or a comment. He was ready to second the motion of Mr. Reid.

Mr. Hubbard said that though corporations have no souls, the men who form them have consciences. The Bible societies cannot do what we want. Why not have the Bible and the tracts go together? Give Luke and Acts, with a tract. Can we not get as much as we have in English—a reference Bible, with head lines?

Dr. Ashmore appreciated the value of notes, but would like to say a word in favour of the good plain text. He had not lost faith in the word of Christ. He was not understood. We do not understand all his words, nor all the Epistles. The Bible was addressed to unconverted men. The difficulty is not in the Bible, but in the men. He was impressed with the value of portions taken out of the deep things that people do not understand. Take out simple portions. We take a great deal to ourselves, when

we think that Christ cannot be understood without us at his elbow.

Dr. J. W. Davis, of Soochow, wanted a practical outcome, a modification of the plan proposed just now. We want a book with notes and comments. Ask the Bible Societies to print it, and then if they refuse, cut it down to something that they will print. The Bible Societies are anxious to print with notes and comments. (Cries of No, and Yes.) He said that Dr. Wright knew more about this matter than others. By notes and comments he meant something akin to what we have in English. It is a question of degree. Let us have a small working committee to prepare a book to lay before the Bible Societies. We shall ask more than they will grant. If we make reasonable demands that are in accordance with their constitutions, we shall have a better state of things than now. Half a loaf is better than no bread.

Mr. Gibson thoroughly believed in asking the Bible Societies to give portions with notes. We do not want all parts of the Bible thus annotated. We would not put Ezekiel into the hands of colporteurs. He would agree to ask for comments, but not for commentaries. What Dr. Williamson and Mr. Archibald had described were commentaries, at least this was his impression of the description given. Mr. Archibald says that the space given in the English Bible for headings, is insufficient. This means a prolonged commentary. If produced we could not agree in it. The offer of the British and Foreign Bible Society is a liberal offer. We should not represent that the Bible Societies are bigoted and that we cannot get what we want. There are two questions confused here—what it is desirable to have and what it is desirable to give. The Bible Societies have not funds for what we want, because they cannot unite donors on that basis. If you ask for more, you may cripple the work of the Bible Societies in all their parts. If we want more than they can give, we should either go to the Tract Societies, or pay ourselves for what we want.

Dr. Wright said that Mr. Gibson had said nearly all that he himself wanted to say. It is not fair to ask certain things, as that a close communion Baptist should commune with others. This report is a reasonable paper; he would recommend almost all that is in it, but he could not bind his own Society, but he would urge to them that it embodies a large amount of common sense. One society can not be expected to do everything, the British and Foreign Bible Society publish the Bible in 294 different languages, and 74 committees are working on them, all men of like passions with ourselves. In some parts

of Africa, the people have only grunts for a language, and in some places the people are half fish and half man, yet they understand the Bible. The British and Foreign Bible Society and the S. P. C. were once enemies, but now they divide their work, the latter producing illustrated books and booklets, and such pictures as those with which Dr. Williamson wants to break down the great wall of China, and then take the ramparts with the 'notes and comments.' He suggested that the Religious Tract Society be urged to do what is needed, and not have a false division of labour. The Bible Society is prepared to cut up the Bible into little sections, as the 'Creation,' the 'Fall,' the 'Flood.' We can give explanations of Pharisees and Sadducees, and why not say that "'Shang-ti' is god of all the earth"? "Baptism, a religious rite." The committee at home changes every year, and we can only urge this. He was prepared to push for a reasonable amount of explanations and marginal references out of the authorised version, and out of Scrivener's Cambridge Bible, the most perfect Bible ever printed. Knowing the committee and the American Bible Society, he felt sure that if that preamble were to be sent to them; it would defeat the object.

The following is the language of the preamble to which objection was made:—Whereas the members of the General Missionary Conference of China are thoroughly convinced, from their long and varied experience in Bible work among the Chinese, that the Bible without note or comment does not and will not produce the best results; and whereas the great majority of the missionaries in China are of the deliberate and decided opinion that the Scriptures without note or comment are in most cases not intelligible to the heathen; and whereas brief introductions, notes, and comments are in the opinion of the missionaries absolutely needed in the present state of the work; resolved, &c.

Dr. Wherry said that Dr. Davis had begun right, but did not continue to the end. We should have an edition of the Bible with such notes as we think advisable. These should be offered to the three societies, but if they do not accept them, we should not modify them, but form a Bible Society of our own. The wealthy men of England and America will help us to publish what we need.

Mr. Archibald wished to point out that he was not speaking as an agent of a Bible Society, but as a colporteur. Dr. Williamson's admission is of importance. If this is all we want, all very well, but it is not so. We want a great deal more.

Mr. Painter said that he had engaged largely in Bible work. The report is excellent. The word 'non-doctrinal' con-

tains the soul of the paper. The differences at home are against us. It is not showing much gratitude to talk of establishing a new Bible Society. An American citizen should yield to the majority. He protested against the preamble.

Various suggestions in regard to the addition of names to the committee were then made.

Dr. Mateer desired that the number of new names be specified.

The Chairman said that five were suggested.

The question to recommit was then put, and the motion was carried.

This matter was made the order of the day for to-morrow p.m.

Dr. Mateer said that Mr. Hill was the committee to reply to the telegram. By request Dr. Roberts was substituted for Dr. Douthwaite on the Opium Committee. Dr. Mateer asked for suggestions as to names for the Committee on the Deaf and Dumb. The following names were reported as nominations for additional members of the Committee on Bible work, and were confirmed as members of that committee:—Dr. Williamson, Dr. Kip, Rev. J. G. Gibson, Rev. F. H. James, Rev. J. L. Stuart. The session closed with prayer by Dr. Nevius.

Tuesday Afternoon.

The meeting opened with prayer by Dr. Nevius.

The Secretary read a resolution that the Chairmen of Committees have 500 copies of each of their reports printed. This was voted. The subject assigned to this hour was the report of the Committee on Vernacular Versions. This report was read, as follows:—

The Committee on Vernacular Versions recommend the Conference to resolve as follows:—

Resolved that the Conference are persuaded of the great importance of the use of the vernaculars in translations of Scripture for the edification of the native Church; and find that the use of Roman letter in writing the vernaculars is recommended by a large amount of testimony from different parts of the empire.

They therefore commend this subject to the earnest consideration of missions working in the various dialects, and appoint those named below to be a permanent Committee to watch over this subject with a view to assist generally in the development of this branch of mission work, and in particular to secure uniformity in methods of Romanising, so far as may be compatible with the requirements of each dialect, and with the full liberty of those who work in it. The Conference further request all missionaries undertaking work in Roman letter to communicate with this Committee.

The Conference heartily recommend to the liberal consideration of the Bible Societies any applications that may be made to them for aid in the production of vernacular versions in Roman letter undertaken by any mission body.

The following to form the Committee :— For the Mandarin Dialect, Rev. W. Cooper ; Shanghai, Rev. J. A. Silsby ; Ningpo, Rev. J. R. Goddard ; Taichow, Rev. W. D. Rudland ; Wenchow, Rev. W. E. Soothill ; Foochow, Rev. S. F. Woodin ; Amoy and Formosa, Dr. L. W. Kip and Rev. T. Barclay ; Swatow, Rev. J. C. Gibson ; Cantonese, Dr. B. C. Henry ; Hakkas, Rev. G. Reusch and D. MacIver ; Hainanese, Rev. F. P. Gilman. This Committee shall have power to fill up vacancies, and to add to their number if they shall see cause. Mr. Gibson to be Secretary.

Mr. Hykes moved its adoption.

Mr. Bryson called attention to the fact that it should have a man from the north, and suggested Mr. Bryant's name, which was added.

Mr. Painter wished to know if the Soochow dialect was not to be represented.

Mr. Du Bose said that in Soochow the character answered every purpose. It was stated by the Committee that the effort had been to represent dialects, not societies.

Dr. Ashmore objected to self-perpetuating committees. Is it wise to appoint committees that are responsible to no one ?

The Chairman said it was desired to have a permanent committee to whom all these matters can be referred.

Dr. Ashmore thought the question of self-perpetuation came first.

Mr. McMullen said that the missionaries in West China do not favour Romanising.

Rev. J. Hudson Taylor was much interested in this matter. The resolution is of great value, binding no one to anything, but securing considerable help to those who believe that Romanising is valuable. The C.I.M. have been Romanising books for twenty-one years, and much valuable result has been seen. We have found that Romanised Nankinese is useful as well in Yunnan. He thought it not the case that the missionaries in West China do not favour Romanising. There should be a system as uniform as possible. At one time he had to buy type for the Ningpo dialect, where the small quantity of type required for the four double letters cost as much as all the rest combined. This suggests simplicity. The British and Foreign Bible Society have kindly supplied us with a complete New Testament in Romanised Mandarin, which we never before had.

Mr. Ollinger said that in Corea Romanising is not necessary. Wherever the

Romanised colloquial has had a fair trial in China, it has held its own.

Dr. Wherry thought it absurd to have but one man from the Mandarin-speaking region, and that one on the extreme border. He criticised the Romanising of the C. I. M. version, and suggested the name of Rev. J. W. Lowrie as an addition to the Committee, which was adopted.

Mr. Leaman thought this an important topic only second to that of the forenoon. The first thing is to have the true word of God, then to have it in a tongue that every one speaks. The fact mentioned by Mr. Taylor of the wide availability of a Romanised version, is a wonderful fact. Many will never have the Gospel but in the Romanised colloquial. The name of Mr. Stewart was then added to the committee, and also that of Mr. Leaman. After this the report was adopted.

The committee appointed to reply to the telegram reported a return message to the native Chinese church.

Rev. C. Goodrich then read a paper on "The service of song in China." This was followed by a paper by Rev. T. Richard on the "Relation of Christian missions to the Chinese government." After this another paper was read by Rev. G. L. Mason, on "Best methods of developing self-support and voluntary effort." The report of the Lay Committee was then read, with resolutions as follows :—

The Committee on Lay Agency recommend that the accompanying appeal for additional Lay Agents be sent to the Home Churches from the present Conference.

2.—That the Conference does not deem it expedient that Medical Missionaries be ordained to the Pastoral Office.

3.—That the Conference recommends that Medical Missionaries desiring ordination to the office of Deacon, Elder or Evangelist apply for such ordination in connection with their respective Churches.

On motion this was made the first order for Wednesday p.m.

It was moved to consider the papers for Thursday a.m., on the school and text book work, as read, to admit of a fuller debate.

Dr. Mateer said that the matters before the Conference should not be rushed through. The success of the Conference depends upon the completion of the business in hand. The last Conference overran three days, and those were the most influential days. He deprecated that discussion should be pushed aside and business rushed.

Mr. Bryson said that the business committee did not wish to curtail, but to facilitate discussion.

Dr. Mateer said that there was not a word of discussion on the papers of the

morning. The question of considering the papers for Thursday a.m. as read, was put, and the motion adopted.

The Rev. F. Hübrig then read the paper of Rev. R. Lechler on "Method of dealing with inquirers, conditions of admission to the Church fellowship and best methods of discipline."

Rev. Y. K. Yen spoke on the topics of the papers, especially as to the mode of dealing with inquirers. We must understand the peculiar character of the Chinese. They have hazy ideas about gods. A Chinese who went to the U. S. was written to by his father that his sixth mother was well. What can a man who has six mothers, know of a mother's love? The Chinese have hazy ideas about sin, which they confound with crime, treading on one's toes, being late to dinner, the same character for all. They have hazy ideas about a future life. At a Chinese death bed, there is never a word about future happiness, but only about mourning and money. If they did not think that the gods could affect men's bodies, the temples would be deserted, and ancestral worship would decline. They are not to blame. It is their misfortune and not their fault that this is so. The Chinese can not see Christianity as we see it. All inquirers ask from other motives than love of Christianity. Cases of those who have originally entered the Church from unworthy motives were cited, yet they became prominent and valuable men. The ancient church had 'catechumens,' i.e. those who were preparing for Baptism. As soon as they are received in this way, they are then under your influence. In getting inquirers face to face, talk is better than preaching. Have a room in which to receive them. If you preach in public on the street, do not do it in a way which to the Chinese seems undignified.

Rev. J. G. Jones, whose time was by vote extended, spoke on the topic of self-support. Sincerity lies at the base of religion. Salaried men may be sincere, but wherever the money exists least, there is most sincerity. We should do our work on such principles that if we were withdrawn, the work would remain. How can China be evangelised with foreign money? We cannot cover China with foreign missions. It must be done by disinterested natives. We must use money certainly, but there is a great disproportion in the salaries which we pay, and those paid outside. Hasty employment of natives is a great injury. In his work, out of 60 stations, 17 are dependent upon a single individual. If in any case that one man should be taken into employ, the station would be ruined. We have been engaged thirteen years in working out the problem, and with us self-support is a fixed fact.

Self-support is not cheapness, it is the expending of the money in such a way as not to corrupt the man who receives the money, Our Boards are writing to us about economy. Self-support is not coercing the converts into the Levitical practice of giving tithes, it is the planting of principles which will make self-supporting Christians. It is not a light esteeming of others. He deprecated the words 'silver method,' 'Mexican method,' and the like. It is not a denial of the Gospel principle that those who preach the Gospel should live of the Gospel, but merely that they should live on Chinese and not on foreign money. Self-support does not contemplate the preaching of the gospel far and wide on a self-supporting basis. It means that Christians should propagate the Gospel at their doors and what they can not do, we must do. At home they can and will do it, if you put it to them. It means that the Chinese churches should be self-supporting, and self-propagating. If you do not look for these things in the Chinese you do not find them. The difficulty is not to get willing workers, but intelligent workers. Lastly the thing lies with the missionary himself. You must take it for granted that there will be earnest sincere men to help you in your work. Refrain from employing, however strong the temptation. Be content to await growth. We want to get the Chinese to keep step with our ideals. Make the Chinese cooperate with each other. If the church is a tree it must grow on natural sound principles.

On motion the topics of the afternoon were made the first order for Wednesday morning.

The session closed with prayer by Rev. T. W. Stevenson.

Tuesday Evening.

The evening session was begun with Dr. Ashmore in the chair, who led in prayer, and Mr. Bryson acting as clerk.

The Chairman said that the meeting was to be devoted to missionary experience, and on motion the time for each reply to a question was strictly limited to two minutes, not to exceed three minutes. The Chairman announced that the Business Committee had divided the questions into the topics 'missionary,' 'preaching,' 'medicine,' 'schools,' 'charity,' and 'miscellaneous.' In most cases the person who first answered a question did so by request.

The first question was asked of Rev. J. H. Taylor as follows: What does medical authority and experience say as to the hygienic value of full Chinese dress?

Dr. S. A. Hunter was asked to reply, in the absence of Mr. Taylor. He said the idea seemed to be that the Chinese dress is dangerous. It does not affect the health.

It is warmer in winter, and cooler in summer, and has every advantage in its favour.

Q.—Are there any arguments for Chinese dress in any case, other than the prevention of curiosity and sympathetic conformity to harmless customs?

A.—This does not require discussion. After ten years of Chinese costume, I change according to situation. It is matter of self-denial to most persons, but a man who cannot deny himself to that extent, can hardly be a missionary.

Q.—Where Chinese dress is chosen, would not a compromise be advisable—the adoption of articles hygienically uninjurious, the rejection of those not popular with sensible Chinese, and especially objectionable for hygienic reasons?

A.—The Chinese dress is perfectly safe.

Mr. Hill was asked what reason there is for wearing the Chinese dress in a port, and replied that it was because a man very often had occasion to go out of a port.

Q.—What should be our attitude towards Roman Catholics, foreign and native, whom we meet in the ports, or inland, especially the latter?

A.—Mr. Richard replied that it should be the same as to the Chinese generally. We feel that they are wrong, and should do all we can to lead them into the right way.

Q.—What is the opinion of the senior members of the Conference as to the average length of time a missionary should study the language before taking up work, either medical or evangelistic?

A.—Dr. Blodget said that no definite rules can be made. Some commence within one year and do well. Mr. Aitchison planned for a long life, and wanted to study five years, but did engage in work sooner. It depends upon qualifications and natural gifts.

Q.—Is special study necessary for sermons to crowds in the street or in chapels?

A.—Mr. Hykes replied in the affirmative. No man should preach either in the street or in chapels, unless he is prepared.

Q.—Is the iteration and reiteration of doctrinal preaching statements the kind of preaching that the power of the spirit attends?

A.—Mr. Hykes replied that all preaching should be doctrinal.

Rev. A. H. Smith was asked to speak, and said that he thought the truth of the unity of God all that an average Chinese congregation could take in the first time. The case of Rev. Wm. C. Burns was cited, who was at first very anxious to preach the atonement to ignorant heathen, but who after some years of experience told a missionary in Foochow that he thought the preaching there 'too evangelical,' that is, beyond the capacity of the hearers to take in.

Q.—Where there is no English service in a station during Sunday morning, do you think young missionaries should attend the Chinese service from the time of their arrival?

A.—Dr. Blodget replied that they should do so from the first day they set their foot in China. They should take pencils and paper and learn words and later get the character. Some can lead the singing by writing the sounds in Roman letters.

Rev. G. Reid said that if there was work at a port for sailors, it might be better to do that than to go to a service which one does not understand.

Mr. Bryant testified to the value of attending the services to catch the sounds. It is the best way for every missionary if he wishes to be a speaker.

Mr. Muirhead spoke to the same effect. The questions put at the close of the preaching were helpful also.

Q.—Is it in accordance with Chinese ideas of reverence, to use the second personal pronoun (*ni*) in addressing the Deity?

Dr. Edkins said it was. We should get out of the trammels of etiquette, when we get into religion and prayer.

Dr. Blodget said the Roman Catholics use it extensively, in translating Thomas à Kempis. It helps out the difficulty if one gives the address to the Deity first. Too frequent use is repulsive to the Chinese. A native assistant, of twenty-four years' standing, will never use it. Some use "Heavenly Father."

Mr. Goodrich said that this very native helper always put him (Mr. Goodrich) out when he said the Lord's Prayer. A large proportion of our native Christians say *ni* not always but often.

Mr. Hubbard said that at Foochow the Christians use 'Father.'

Dr. Blodget added that if we do not use the personal pronoun, what we gain in reverence we lose in nearness.

Q.—What is the opinion of experienced missionaries as to the value or otherwise of the slight medical knowledge obtainable by, say, six months' training? and should such training if desirable be obtained entirely before coming out, or partly after arrival in the field?

Dr. Boone said he thought such training entirely worthless.

Dr. Kerr said that he should differ from Dr. Boone. There are many simple diseases the mode of treating which could be well studied while acquiring the language. Much good could be done if they would confine themselves to these simple diseases. A man, to have charge of a hospital or dispensary, should be fully qualified.

Dr. Lyall said that if a man is going into the interior away from a doctor, he should have a certain amount of training in a hospital.

If not separated from a physician, a missionary should stick to his profession.

Mr. Hykes said that he had seen this tried, and it all depended on whether the man had a well-balanced mind. He had seen some who began to give some simple remedies, such as ointments, and before they finished they would amputate a man's head.

Q.—Do you think it advisable to charge any fee for treatment or medicine in a missionary hospital?

Dr. Beebee said he charged a fee for registering, 26 cash.

Dr. Kerr said that it depended upon circumstances. In opening a new station he would not charge a fee. In Canton he charged in-patients 20 cents and out-patients nothing, unless they have separate rooms. We charge \$3 per month for room rent, nothing for medicine or attendance.

Dr. Boone said we must be governed by circumstances. he believed we should teach the Chinese to help themselves. He never charged the poor. The rich he charged according to their means; those of moderate means pay the actual cost, and the poor who are eight tenths of the number, pay nothing. Where they are able, it is a duty to make them pay.

Dr. Kerr added a word as to the Wesleyan Hospital at Fatsan. He said that Dr. Wenyon was in the habit of making charges, and does not in consequence limit his practice to any considerable extent. His hospital is very nearly self-supporting.

Dr. Porter said that in Japan it is the practice of Japanese physicians to charge five cents a day for prescriptions, and the missionaries conformed to it.

Mr. Hubbard said that in Foochow they had a fee, and their receipts for the year had been about \$40.00.

Dr. Hunter said that after several years of free dispensing he changed his opinion, as he thought, wisely. He now charged for medicines half the cost price; and the receipts last year at Weilsien were over \$200. It works better than free dispensing.

Q.—Do you think that heathen school-teachers should under any circumstances be employed in country schools?

Mr. Jones said that he recalled the views of Mr. Lechler at the last Conference. Heathen teachers of Christian schools may be of great use. They should be used only in extreme circumstances—if possible, never use them.

Dr. Edkins said we should employ them, as they may become Christians. Let us not lose the opportunity.

Dr. Blodget spoke of his discouragement in Shanghai, by seeing no results. He had a heathen teacher, and he now finds him as the compradore of the Presbyterian Mission Press, and thousands of taels pass through his hands, and none of them stick.

Mr. Painter said that the teacher may become convinced of Christian truth.

Mr. Plumb cited a case of this sort in Foochow, in which the man is a valuable worker.

Mr. Muirhead said that such teachers have been converted to God, and have died happy deaths.

Q.—In starting boys' schools do you think it possible or practicable to attempt to work on a self-supporting basis, or to what extent would you advise putting the school on a self-supporting basis at first?

Dr. Mateer said that there is such a thing as paying too high a price for a self-supporting school. The first thing is to have a Christian school, and the second to keep the pupils. Do not sacrifice these to self-support. At present we cannot have a really self-supporting school, in which the pupils pay the salaries of the teachers.

Q.—Is it possible to carry on a Sabbath-school successfully in a city where there are no Christian day schools?

Mr. Hartwell said that he has a Christian service in the morning, and a Bible School in the afternoon. He believed in Bible Schools half the day.

Mr. Lacy said that there were many places in the M. E. Mission, Foochow, where there are no day-schools but where Sunday schools are successful.

Q.—Is it practicable to carry on a night-school for the natives?

Dr. J. H. Taylor had tried it with success.

Mr. Bryson began one a year ago to teach Christians to read. Instead of Christians, a number of heathen came. He formed a class of young men from 12 to 20 years of age. They read through two catechisms, and Mr. Foster's book for beginners, and the Peep o' Day. When they came they could not read a single word. In a few months they could read intelligently their own language.

Q.—Does experience demonstrate that it is wise to teach English to Chinese boys in training classes or theological schools?

Dr. Allen said he had never tried it, and could not say. In his school they had two young men who have been trained. One was sent to Vanderbilt University, where he stands with the best students. Another will ultimately study theology. So far we have worked only in this preparatory way. There is no hindrance whatever, and the results will prove this.

Q.—Should missionaries at the outposts, say like Shanghai and Hongkong, open Anglo-Chinese boarding or day-schools, with a view to bringing boys under Christian instruction?

Dr. Allen said that in Shanghai there are a great many schools, not all of them taught by Christians, however. He saw no

reason why they might not be in the hands of Christian persons. They might be an opening to reach persons not otherwise reached. In his college they were sometimes afraid to unite with the Church lest their parents make objections.

Dr. Sites said that at the M. E. Anglo-Chinese College they had 95 scholars enrolled. The second class has five boys, all Christians. The lower class has seven or eight, nearly all Christians. In Mr. Wishard's visit, there was a great ingathering, largely from preparatory work in the College. Half of the 95 are either members or probationers. The College was founded in 1881. There is every reason to expect success in this work.

Mr. Little wanted Dr. Allen to give cases of boys that had gone from the school as Christians.

Dr. Allen said that many have passed through the institution. Some are in government employ, in the Customs, in the railroad employ, and in private employ. Many of these became Christians, and we hear of them and from them since they left. At Tientsin, the Chinese in charge of the telegraph received several of our boys. He says that they are studious and reliable, and they are given better pay than those not Christians. Mr. Steyenson has often met our boys. They do not go back on their religion; they attend religious services wherever they may be. Upon leaving they were urged to do this. He mentioned a case of a lad who met a missionary lady on a steamer, and made himself known to her.

Q.—In case of placards and official interference with a new work, should the place be revisited, and if so when?

Rev. J. H. Taylor said that in cases of placards on a journey there is no reason for not revisiting the city. Official interference is more serious. After a time a wise missionary might go again. There is no general rule.

Dr. Ashmore remarked that Paul was stoned and went again the next day.

Q.—If a passport right to live in an inn be questioned, what course would you recommend? In opening a new station, when is the earliest advisable moment to begin building?

Mr. Taylor said that if a passport were questioned, he would retire quietly. He would delay building as long as possible. It is like the rule to keep as far from a precipice as you can.

Q.—Should cases of persecution be taken to an official for settlement?

Mr. Jones said it was better to try all other possible ways first. Going to the official is the last thing to be done.

Mr. Elwin said that depended upon whether it was a direct violation of treaty. In that case we may go to the official.

Dr. Sites said that he had found that where a direct violation of the treaty occurs, it is well to take the matter to the official, and the people are instructed by the officials. He explained that he meant taking the matter to the official through the consul.

Q.—Will Dr. Nevius give an account of the work in Shantung, with special reference to help to members or converts which will not pauperise?

Dr. Nevius said that by help he supposed pecuniary help was meant. He did not know of any but special cases, or in famine time. There is a good deal of this but there is no fear of pauperising in famine as it is temporary and special. When it is over the Chinese are expected to depend on themselves. The Chinese are like all others—if you help regularly, it is hard not to pauperise. When the famine is over the help ceases; sometimes we help the poor. It is our privilege to help them, not as Christians, but as human beings.

Q.—Native churches are generally needy; how far should the foreign missionary accede to requests from the poor for help and loans of money?

Dr. Nevius said that he and his colleagues had formed a fixed resolution never to lend the Chinese money. The habit is a very bad one; to lend means to give. It is getting money under false pretences. In many of the cases, nothing is got in return. When he thought it wise, he gave, not lent.

Mr. Bryant said there was a case in Hankow where a factory was burnt down. The man was helpless, and asked for money to piece out a loan by natives. He promised to pay on a certain date. When the day arrived, every cash was paid.

Mr. Little said that he helped through the church. He put his money into the church collection, and it thus reached the poor through the native preacher.

Mr. Ohlinger said that while he did not encourage such loans, yet, by the exercise of caution, he had thus far never lost a cent.

Mr. Ross said that he had found it a safe course to form a church committee, and to report the matter to them. The church subscribed to this fund.

Mr. Hartman said that missionaries agree that to loan money is to drive the Chinese away. A man in your debt will not come to church.

Q.—Shall our desire to answer the urgent requests of the street beggars, be restrained?

Mr. Hill said that if they were ordinary professional street beggars, the desire should certainly be restrained.

Q.—Is it wise to provide dinner for natives who travel upwards of thirty *li* to attend our sabbath services?

Rev. Arthur Smith was asked to reply, and said it was not.

Mr. Du Bose said we should ask our foreign brother to dinner; why not the native brother?

Q.—Have there ever been any cases of genuine conversion of *chü jen*, or second grade graduates?

Dr. Blodget said that he had received two Buddhist priests, and some *hsiu tsais*, but no *chü jen*.

Dr. Henry said that at Canton they had one such man, but he has just been excluded.

Some one inquired if there was not one formerly in Ningpo, but no one responded. It was also said that there was one at Hankow. It was added that there was one from K'aifeng Fu. Another person said that the late Mr. K. C. Wong, of Shanghai, was a *chü jen*.

Dr. Walker said that there was a literary graduate in Peking of the grade of *chü jen*.

Q.—How many Mohammedan converts are there in China?

There was said to be one converted in Hankow in a hospital. Another said that an early convert in the province of Anhui was a Mohammedan. Another person said that there was a case in Hankow, but he was a poor specimen.

Dr. Walker said that there were two in the southern city of Peking in connection with the M. E. work.

Dr. Blodget said that several have been inquirers, but have been prevented from professing Christianity by their co-religionists.

Mr. Bryant said that he had lately had a letter from a convert of this class.

Mr. Goodrich quoted Dr. Edkins as saying *Hui-chang-nan-te*, "the Mohammedans are hard to get."

Dr. Wherry said that he had had them in the chapels for sixteen years, and that not a single one had professed Christianity.

Dr. Edkins mentioned that a leading difficulty is that the Mohammedans are not Chinese.

Mr. Lees said that he had many Mohammedan hearers. He went to a mosque and had, for the only time in his experience in China, a really stiff religious argument. It was so hot that a man who came in said to the Mohammedan, "It is of no use; you will never give way, and Mr. Lees would rather die than give way. There will be a hot awakening for one of you."

Q.—What is the probable origin of the phrase *lao-t'ien yeh*? Is it to be found anywhere in Chinese literature?

Dr. Edkins said it occurs in the Sacred Edicts, and is good Mandarin. It belongs to the extended phraseology which has grown up in the Mandarin. Its use does

not probably date back more than 1,000 years.

Q.—Is the need of a much greater number of foreign missionaries in China a real one, or can the necessities of the case not be better met by a much larger and better trained class of native evangelists and pastors?

Mr. Taylor said we have been in danger of employing those who are not fit. The need can at present only be met by foreign workers.

Q.—Is it advisable to engage and pay with foreign money an efficient church member to work in the district where the church is?

Rev. H. H. Lowry said paying an efficient church member depends upon the man. In some cases it would be wise, and in others not so.

Q.—Would it not be profitable to issue a version of the Scriptures without verse divisions, and somewhat in the style of Chinese books?

Dr. Blodget said that this subject had been up to-day in the Conference. It would be a good plan.

Q.—Is it contrary to Chinese notions of propriety for single ladies to open new stations?

Mr. McCarthy said it is contrary to Chinese notions of propriety for single ladies to come to China at all.

Q.—Is it advisable or practicable to establish a Union Missionary College for the study of Chinese for Mandarin-speaking districts?

Dr. Mateer said it was not, unless they had men enough and money enough. The travelling expenses would be heavy. Time may develop it—at present they could not afford it.

Q.—What observance of the Lord's day must pastors enforce or expect from native Christians, who are employed by heathen masters, who might discharge them, thus depriving them of their means of subsistence, if they will not work on the Lord's day?

Mr. Muirhead said that in Shanghai this is a very difficult matter; there are many such persons.

Dr. Sites said that in Foochow many native Christians have a definite arrangement with their masters, and take less pay than if they worked on Sunday.

Mr. Taylor asked if we should not lose one of the most valuable tests if we did not teach the Chinese that God requires the observance of His holy day? We can not afford to lose it; can they? Ought they not to be taught to trust in a living God to supply their need if they are faithful to Him?

Q.—To what extent is manual training practicable in schools?

Mr. Hill said that the blind can be taught to make baskets; knitting and netting are all practicable.

Mr. Hartmann spoke of sewing and embroidery in girls' schools.

Mr. Little spoke of carpentry, carving and silver plating.

Q.—Will Dr. Mateer give his views about the C. I. M. training home at Ganking?

Dr. Mateer said it was a delicate subject, but that he was very favourably impressed with what he saw there.

Q.—Should a street chapel be rented in the name of the native evangelist, where it has been refused to the foreign missionary?

Dr. Nevius said that if the evangelist had a good reputation it might be done.

Q.—Should new missionaries have the help of their older colleagues in their first three months of Chinese study?

Mr. Goodrich said if the older colleagues speak the Chinese language well, and can do it, let them do so.

Q.—Do you not think it advisable to admit the crowd to witness the communion, in spite of their saying 'they are eating the pill'?

Mr. Hartman said outsiders should be kept out.

Mr. Little thought they should come in. The Roman Catholics kept them out. Protestants should not have so many mysteries.

Dr. Blodget said, they could not destroy the distinction between things sacred and things profane. In Peking they have a domestic chapel. They excluded none, all could stay if they behaved with propriety.

Q.—Up to what age would you baptize the children of Christian parents?

Dr. Nevius said the practice varies slightly with circumstances. Say from four to six years of age. After that, wait till they can make an intelligent profession on their own knowledge.

Q.—Should we instruct the Chinese to keep the 'Sabbath' with its prohibitions. This appears impossible, even missionaries do not keep it. Should we not rather lead them to enjoy the blessings and privileges of the Lord's Day?

Mr. Goodrich said that he recollected the story told by Dr. Talmage at the last Conference about a man who was in deep trouble, as he should have to starve if he kept Sunday. Dr. T. was in a difficulty, but he recalled the words 'remember the Sabbath Day' and gave this advice. The man afterwards kept Sunday, and did not starve.

Mr. Ross of Amoy said that in the south it is kept in the spirit and not in the letter.

Q.—Is it recorded anywhere in the Chinese classics that the Chinese at one time did worship the one true God?

Dr. Edkins said that the classics recognise a 'Supreme Ruler,' he believed that this is the one true God. He believed that monotheism spread all over Asia, and was followed by polytheism.

Q.—Rev. J. G. Jones was asked these following questions; how many native preachers in his mission receive no salary? a comparative statement of the growth of self-support for the last five years?

Mr. Jones said that about sixty stations are supplied by unpaid men. There are ten or twelve evangelists who go to places a hundred li away. These men are paid. The progress of growth could not be given at this time.

Mr. Yen was asked if it is advisable to take off the Chinese cap during prayer?

Mr. Lyon said it was barbarous to ask a Chinese to take off his cap in cold weather.

Mr. Elwin said that they take off their cap to idols. As Mr. Yen was not present a Chinese gentleman said that it would be as disrespectful to take off the cap in this audience, as it would be for a foreigner to keep his on.

Dr. Nevius was asked his opinion as to omitting the word 'Jesus' and substituting 'Saviour.' He said that in many cases there is very little difference. The change would conciliate; some object to using Jesus because it is too familiar, as the Chinese do not apply names even to men. It seems disrespectful. Those who object to Jesus substitute 'Chiu Chu.' Some one said that we should always say 'Lord Jesus' in speaking to the Chinese. Mr. Ohlinger added that we should say 'Lord Jesus Christ'.

Dr. Macklin said that in Nanking a chapel could not be rented with the word Jesus in the deed.

Mr. Du Bose said that 'Christ' is not understood, but 'Saviour' is a term that can be used and understood.

Rev. J. H. Taylor was asked why flood the country with foreign missionaries, who would be useless for three years, when a few native evangelists are worth so much more? Mr. Taylor replied that there are no men fit to be used in this way as evangelists, who are not already used. Perhaps more are already used than is for the good of the church. If the missionaries are 'useless for three years,' they would be better out of China than in it.

Dr. Ashmore said that the time had expired. Mr. Hill led in a closing prayer.

Seventh Day, Wednesday, 14th May.

The devotional meeting was led by Mr. L. D. Wishard.

The Conference was called to order by Rev. D. Hill, Chairman.

The following resolution was moved by Mr. Hykes:—Resolved: That all

Committees be instructed to select one of their number to present and enforce their report, for which purpose ten minutes shall be allowed. The report shall then be open for general discussion of the Conference with the understanding that the members of the Committee in question reserve their remarks until the close of the discussion.

The resolution was lost.

The following resolution was then moved :—In view of the shortness of the time remaining to the Conference, and the number of questions yet to be considered, Resolved,—That as the essays yet unrepresented are already printed and before the Conference, such remaining papers be not read, but be referred to Committees for consideration, the authors of the papers being members of such Committees, and that general discussion of all these subjects be delayed until after hearing the reports of the Committees. The resolution was to allow the authors of the essays five minutes, and the amendment was carried.

It was then voted that the two leading speakers on the essays be limited to five minutes.

The following resolution was proposed and lost :—That the Report of the Committee on a memorial to the Emperor of China, be recommended to the committee, and that this committee also take into consideration Mr. Richard's paper read yesterday. The report of the committee on the memorial to the Emperor of China was then taken up and debated with great animation for about an hour by Rev. Dr. Happer, Rev. Y. K. Yen, Rev. D. W. Herring, Rev. Jno. W. Davis, D. D., Dr. Wm. Ashmore, Rev. Wm. Muirhead, Rev. R. T. Bryan, Rev. L. W. Pilcher, D. D., Rev. F. Harmon, Rev. J. A. Silsby, Rev. T. W. Stevenson, Rev. J. Hudson Taylor, Rev. Chas. Hartwell, Rev. C. Leaman, Rev. H. C. Du Bose, Rev. E. P. Thwing, Dr. J. G. Kerr, Rev. S. I. Woodbridge, Rev. Gilbert Reid, and Rev. C. W. Mateer, D.D. It was understood that the substance of these debates should not be reported.

It was moved to lay the report on the table to be taken up at the pleasure of the Conference. The motion after a showing of hands was declared carried, and the report was laid on the table.

The Chairman said that yesterday's papers were now to be taken up, but as there were objections to this, it was put to vote by a show of hands and was declared the will of the house to take up these topics. It was moved to refer the paper of Mr. Goodrich on the service of song to a committee of twelve.

Mr. Goodrich did not see that this was necessary, and no such reference was pressed.

The Chairman announced that any speakers could claim the floor, after the two who are allowed ten minutes each had spoken.

Rev. Gilbert Reid said that the question that was brought up by Mr. Richard in his paper yesterday, although apparently not important, would be before they meet again, one of the most vital of issues. Mr. Richard's paper was a thorough review of the situation; there was much misunderstanding of their work on the part of the high officials of China and he referred to his experience in Peking two years ago.

He met there some of the high officials. The topic of conversation was Christianity and Missions. They all said that within the Christian Church there are bad men. They know nothing to the contrary. They know only about the complaints coming through the foreign ministers. He replied to them that the previous year the missionaries had communicated more than they had received, in order to keep the church pure. There were toleration clauses in the treaties and in the edicts. Still there was a large amount of intolerance toward their religion. How shall they meet misunderstanding and intolerance? They should all together do their best so to train the native converts that whenever they come before the officials, they should meet with approbation, while holding to the truth.

Then they must give all tolerance and support to the men who feel called upon to remove this intolerance and misunderstanding. The plan has been to present the business through foreign Ministers and they should insist that they had have the right to do so. In the interior it is now a fact that the missionaries deal with the officials and not with the ministers. Some of the latter will not receive missionary memorials. There is a radical difference between the imperial and the provincial authorities.

Dr. Faber said that while the Chinese Government is based upon law, "that law is only the external expression of the internal power of will." The law of any state is the enforced will of those in authority; in China it is the will of an absolute Emperor in theory at least. As with other ancient nations Chinese law does not distinguish between civil, moral, and religious law. Religion in China is determined by law, not only as to the deities to be worshipped, but also the mode, time and place of worshipping; the established religion of China is Confucianism; Buddhism, Taoism and other religions are merely tolerated. Confucianism is often represented as no religion at all. Religion, however, pervades every movement of official life in China; a glance at the *Peking Gazette* will convince the

most sceptical of the truth of this statement. We find there mentioned not only worship of ancestors, of Confucius, of innumerable deified worthies, but also of the duality of heaven and earth, of sun and moon, the stars, wind, clouds, rain, thunder, the ocean, mountains, rivers, the four regions, the four seasons, the year, months and days. Astrology, selection of lucky and unlucky days, omens, charms, exorcism and other superstitions are sanctioned by imperial authority. Followers of the Christian religion cannot submit to such laws. They are of necessity transgressors of law which is based upon idolatry and superstition. There is no compromise possible. Christians have everywhere been regarded as irreligious, because they refused to conform to the established religion of the state they were subject to. They were punishable by law because non-conformity was legally a crime. The only possible remedy in China, as everywhere else, is, that Christians prove they are not lawless individuals, but are in concord with divine law. As subject to divine law Christians have a right to claim toleration. We have however, to keep in mind the difficulties to the Chinese Government. Toleration means the grant of privileges. Christians become liberated from the force of existing law to a certain extent and exempt, so far, from all the corresponding duties and obligations. Christians form a society within Chinese society. The Chinese government has already been forced to give up its idea of being the absolute state of the world. It has to acknowledge foreign powers on terms of equality. By the extritoriality clause it has to submit to the presence of foreign law within the sphere of its own jurisdiction. By granting permission, in the treaties, for Chinese subjects to become Christians and practise the Christian religion in China, imperial sanction is already given to exempt Christians from Chinese law as far as Chinese law is in contradiction to divine law. But Chinese law does not recognise individuals as units to the State, but families, clans, village communities, and other corporations. It seems of great importance that Christian Churches should aim at recognition by Chinese law. Every Christian Church should be placed legally on the same level as village communities. The elders and pastors of the church should hold a position analogous to that of elders of villages, or of clans, with all the privileges and duties of this class of Chinese subjects. This would be possible according to Chinese law and would remove almost all existing difficulties.

Dr. Faber then proposed the following resolution—That a Committee of fifteen

be appointed to consider the Relations of Christian Missions to the Chinese Government, and to report to the Conference. This was passed.

Dr. Wherry said that it is quite possible to exaggerate the opposition of the Chinese officials to Christianity. There is much tolerance, more perhaps than they had a reason to expect. In Peking at least, the right of Christians to exercise their rights of conscience is largely respected. He had in mind a member of his church in that city who is the private steward of the president of the Tsung-li Yamén, who is not only not molested as a Christian, but on account of greater diligence in business since he has become one, has been put in the line of promotion.

Mr. Watson spoke of the trouble which comes because Christians are not allowed to enter their names on the clan register. The Conference says that the Gospel cannot win its way without external power. They give up the whole question if it cannot; their work is a failure.

Mr. Woodbridge thought that it would be best to let the matter alone.

Mr. Richard said that there is a great improvement in the relation of the Christians to the government as compared with twenty years ago. But the condition might have been far better. They were excluded from some provinces and from many cities. They had just heard of a fresh series of risings in Hunan, reaching to Ichang and to Nanking, just such as they should expect after these blue books. This is contrary to the growing friendliness of the Chinese. These papers are sold in government book-stores, having a semi-official character. If nothing is done, it looks as if they could not answer them. This will put many in a position of the utmost peril. The toleration of any religion can never be got without an understanding with the State. At present this is unsatisfactory. They should have a better understanding, but should take care lest they put back the work for many years to come.

Dr. Faber's proposal for a committee of fifteen was seconded and on motion was passed.

It was voted to discuss the paper of Dr. Graves in the p.m. on Wednesday, and the morning time was extended to 12.20.

Notice was given that Rev. Gilbert Reid has prepared a pamphlet on the purchase of Chinese property, which will be given to those desiring it.

Dr. Corbett spoke of the remarks of Mr. Yen yesterday, and thought that Mr. Yen had done his people an injustice. Dr. Corbett maintained that not all Chinese enter the Church from interested motives. The experience of a quarter of a century showed the speaker that a large majority

were not thus influenced. Unless taught by the spirit of God, their views, like ours, are of course "hazy." In referring to Mr. Jones' address of yesterday he said that self-support is a subject vastly misunderstood, it is like a two-edged sword. In the Eng. Baptist Mission they have a right to be heard, the blessing of God has been upon them.

Mr. Jones said that if in any one of seventeen stations, the leader should be removed, it would be destructive. He had had many such stations without any such leader. How could they nourish these stations? They must in some way provide competent instruction—some man or woman who can build them up. Some believe that the fourth commandment is as binding as the rest, so they must enforce it.

Dr. Ashmore said that there are two conceptions of what a self-supporting church is; one is the modern one based on money; the other is the apostolic one based on the possession of grace. At home the question is of money, not of grace; if there is no money the church will starve. God has not left the church to such a contingency, he will give spiritual gifts, he will let Christians edify and build up one another, this was illustrated by an explanation of passages in I Cor. XIV.

Rev. R. E. Abbey thought that this form of self support was a Shantung idea which works well in the country. He said that it was impossible for chapel-keepers and others to live in the city without money. In the city this plan is utopian. Some say do not have street chapels in the city.

Dr. Mateer thought that the talk was largely a cross-fire. The church is not self-supporting when it is lying by without pastors. There are many such in the Pres. Church at home.

Mr. Ost wanted to get more definite ideas as to the nature of Mr. Jones' work, but the time had been already extended once and there was no more available.

Dr. Nevius referred to the fact mentioned by Mr. Taylor that we have no adequate supply of labourers. It is therefore better to let the churches alone, than to put over them men who are not suitable. We cannot manufacture to order the supply we need. If we have them not, we cannot create them.

Rev. B. M. Ross gave an outline of the history of the growth of self-support in Amoy. He said:—We have seven or eight churches which have called pastors and are self-supporting. They do not receive a farthing of foreign money. The pastors receive \$14, \$12, and the lowest \$8 per month. Besides these, we have thirty churches that call ordained men for a part of the time, at \$5, \$6 and \$7, per month. Mr. Sadler has lately opened

seven stations. The Missionary Society helped to the extent of \$1,000 for two or three years. Now there are 150 Christians, and as many more adherents. This year they do not want more than \$300, or \$400. There is not a station in that district that is not contributing in some measure to the support of a native preacher. Preachers as a rule get from \$4 to \$7, and some churches give \$1, some up to \$7. Amoy is full of the atmosphere of self-support. We have not the difficulties of the north. The women contribute as well as the men, if only a pittance. A question was asked as to the houses of worship, to which it was replied that the money came chiefly from the natives. Not a penny from home was put into two chapels seating some 300 each.

Mr. Cardwell thought the Gospel should be preached in China in the same way as in England. The Gospel should not be toned down to Confucianism. This toning down is one reason for the inertness of the native church. The missionary is as much to blame as the society, which keeps calling for "statistics." They ask how many converts have you made, not how many has God made.

It was said replying to Mr. Jones' criticism of the phrase 'silver method,' and the like, that no disrespect was intended; it was simply a convenient descriptive term.

Rev. J. Ross of Amoy said that the members of the L. M. 's are 1,500 in number, and raised last year \$3,500, from natives alone.

Mr. Sheffield suggested that the whole missionary body is a 'paid agency.'

Mr. Lees spoke of the desirability of getting the native Christians to give to a specific object if they are not equal to self-support, and cited a very satisfactory boys' school as an example, thus they could get in the thin end of the wedge.

An explanation was made in regard to a proposed photograph of the Conference, and a vote upon the method of having it taken was called. As the result was announced Mr. Barber suggested that if the ayes and noes were photographed together it would make a more complete representation. It was moved to have three separate groups, one, of those who have been in China ten years or more, and the other two a division of the rest; this was carried.

Thanks were voted to the Am. Episc. Mission for their invitation to St. John's. The session closed with prayer by Mr. Stevenson of the Union Church.

Wednesday Afternoon.

The meeting was opened with prayer by Mr. Cooper. The meeting being called to

order, the report on Lay Agency was moved. This report is as follows :—

1.—The Committee recommend that the accompanying appeal for additional lay agents be sent to the home churches from the present Conference :—

That this Conference, whilst strongly urging upon the home churches the sustentation and continued increase of the staff of thoroughly trained and fully qualified ordained missionaries, and the further development of native agencies in every branch of Christian work, is still so profoundly impressed with the manifold need of this vast country, that it would present a direct appeal to the laity of the home churches for lay missionaries, and in doing so would lay before them some of the departments of service in which their help is more especially needed.

Beginning with the highest service, and touching the deepest need of the country, they would point to the many millions of our fellow men who have never heard the Gospel of the grace of God, and to some millions more, who, though they have possessed themselves of some portion of His Word, still fail to comprehend its meaning for want of some one to guide them in their study of it; and they would urge the claims of these unevangelised millions on the youth of the home churches and would emphasise the nobility of the service which a Christian evangelist may thus render to the Lord in China.

The country long closed is open. The people, if not decidedly friendly, are not hostile. The work of the Bible colporteur has prepared the way. The promise of ingathering is yearly brightening, but the laborers are few, and with the abundance of Christian workers in the home lands surely hundreds or even thousands might be found to hasten on the evangelisation of this empire by their personal effort and conversation.

Passing now to the intellectual requirements of China we rejoice to record the progress of missionary education in the East during recent years, but are admonished by the fact that purely secular instruction largely tinges the educational movements both of Christian and heathen governments, and in this fact we hear a loud call to the Christian Church to supply in larger numbers Christian educationalists for China. The intellectual *renaissance* of the empire is just commencing; there is an incipient cry for Western culture, and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future.

With Christian men in the chairs of the colleges of China what may we not expect from so powerful an auxiliary in the evangelisation of the empire. University men may find here at no distant period some of the most influential posts in the mission field, and we would earnestly invite all such Christian co-workers to weigh over with all seriousness the question whether they may not more effectively serve their general in China than in the home lands.

But besides the intellectual need of the country there is also the chronic and often dire necessity of physical distress.

The masses of the people are poor. Physical suffering meets us at every turn. Medical science is almost unknown. Charitable institutions, though established both by the government and by private effort, fail to compass the need of the masses. Flood and famines lay their thousands, and yet the wealth of the world is in Christian hands and might by judicious distribution both save the lives of thousands yearly and give complete expression to the Life we preach. On behalf of these destitute masses therefore we earnestly plead with the men of wealth in the home Churches that they will consider the claims of these suffering ones, and not only by their gifts and prayers will largely aid the reinforcement of the noble staff of medical missionaries already in the field, but will give themselves in larger numbers to benevolent enterprise abroad. The blind, the aged, the orphan and the destitute mutely plead for Christian compassion, and the Lord Himself has said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We appeal then to our lay brethren of the home churches, to men of sterling piety, of strong common sense, that they would lay to heart the needs of this vast empire, its spiritual destitution, its stunted education, its physical distress, and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China. We would offer to them a most hearty welcome to our ranks and would assure them that whether they come out as ordained or as lay workers this welcome will be equally cordial, and in conclusion we would earnestly pray that this appeal may be brought home to the hearts of many by the power of the Divine Spirit.

2.—The Committee further recommend the following resolutions for the adoption of the Conference :—

(a.) That this Conference does not deem it expedient that medical missionaries be ordained to the pastoral office. But

(b.) That the Conference recommends that medical missionaries desiring ordination to the office of deacon, elder, or evangelist apply for such ordination in connection with their respective Churches.

Various amendments were proposed, of which the one to alter the word 'expedient' in the second resolution (a), to the word 'necessary' was carried. It was also voted to strike out the words 'lay', and 'the laity' in the first and second paragraphs.

Dr. Ashmore wanted this referred to another committee to incorporate all the other appeals which the Conference might make.

Mr. Archibald was satisfied with the report except that it seemed to imply, in the paragraph referring to the poverty of the

people, that they asked for money from other than ordinary charitable institutions.

The previous question having been called, the vote was put on the amended report, and it was adopted. It was voted to proceed to the papers for this day, and five minutes only were allowed to the reader of each paper for a summary.

Rev. N. J. Plumb then read a paper on the "History and present condition of mission schools and what further plans are desirable?"

This was followed by a paper from Dr. C. W. Mateer, entitled 'How may educational work be made most to advance the cause of Christianity in China?' After the conclusion of Dr. Mateer's paper, Rev. D. Z. Sheffield read a paper on 'The relation of Christian education to the present condition and needs of China'.

This was followed by a paper from Rev. M. Schaub on "the best method of selecting and training efficient native assistants" (preachers, school-teachers, &c.).

Rev. A. P. Parker not being present, it was proposed to take his paper as read.

Rev. J. W. Stevenson thought this would not be fair.

Rev. F. H. L. Pott spoke of the importance of educational work. The disciples were sent out before the Apostles, and were the material out of which the Apostles were made. There is in China no such preparation as Christianity had in Judaism.

Rev. W. H. Lacy, of Foochow, spoke on behalf of the Anglo-Chinese College in that port. He combated the arguments of Dr. Mateer's paper, and showed in what way they were equally applicable to the converse proposition. He said that there is a demand for English education which they must meet. The education there is thorough; semi-annual written examinations are required in all English branches. Dr. Mateer's argument leads to the conclusion that we should teach English, if in that way pupils will stay with us for "a term of years." In Foochow they remain a long time, some to the tenth year. They pay all their own expenses, books, and tuition. Those who have left without completing the course, and have a good knowledge of English, are in useful situations and maintain Christian characters. Not one is known to have gone astray from the church or to have suffered morally through his ability to use English. Mr. Lacy showed that the sciences, in the Foochow College, are extensively taught. During the past two months fifteen of the students have been received into the church. In the higher classes several are looking to the ministry. Four are already licensed. The Chinese classics are not neglected. The study of English does not destroy a taste for Chinese

literature. The Bible is not neglected, but is a text-book all through the course. The Foochow Missionary Union of all the three missions is a unit in affirming the value of English education, though opinions were formerly divided. The ten years' history of the College shows that it is a success.

Rev. J. Lees then read a paper, the topic of which was the same as that of the last one read. Rev. C. F. Reid read the paper by Dr. Parker, on "The place of the Chinese classics in Christian schools and colleges."

Rev. F. Hartmann spoke of the educational work accomplished by the late Rev. Mr. Genaeher. His life was spent in educating. Two men whom he educated are most valued authorities, and great aids to the missionaries in giving advice.

Rev. Mr. Barber said that he considered that he was preaching as a school-master, a place which Dr. Arnold has shown to be the very highest and as much a cure of souls as a pastor's. He asked for sympathy for those who work for the upper classes. There are only two doors by which to get at them, the doctor's and the school-master's. The latter stands up every day, and shows that he knows oceans more than the Chinese do, and they cannot look with contempt upon such a man. There is a great difference between schools for heathen, and those for Christian boys. His were the former, but the scholars outshone English boys. A son of a Christian bookseller beat the son of a mandarin. There is something in Christianity which enabled him to do so. We must not let the native schoolmaster come in before us. As long as we teach in high schools China will move. By Christian scholars, China shall be brought to the fountain of all purity—God, and Christ His son.

Mr. Ohlinger was surprised that some prominent educators object to the English language in schools. It was like a proposition to make the Yangtze navigable for junks only.

Mr. Silsby contended that the arguments against English education worked the other way. He could say for the school in Shanghai what Mr. Lacy said for it.

Dr. Kip wanted to speak about the native pastor. He gave an account of the history of the pastors in Amoy. The first man ordained has been for twenty-seven years a faithful minister. They had now in the presbytery, composed of two missions, fifteen churches organised. Some are composed of several villages. Thirteen are supplied with native pastors of their own. They are all sterling men. In questions of difficulty, the missionaries took the pastors' judgment in preference to our own.

Mr. Elwin said that in the training of efficient native assistants, the question is

how to employ the material that the schools turn out? In the C. M. Mid-China Mission College, the pupils are taken between 12 and 19 years of age. They are examined by a committee of two or three, and if fit are appointed to schools as teachers for five years. They are watched and superintended. At the end of this period, they may continue to teach. If they desire to advance, they may apply to be evangelists. Then follows a further course of two years for preaching, accompanied with practical work of all kinds. They are then examined, and if satisfactory, appointed as evangelists, not pastors. The calling of pastors is in the hands of the native church. One of the worst boys in school was prayed for by a band of ladies. The knowledge of this fact so influenced him, that he became converted, and is now one of the best workers in the mission. The speaker was asked how these boys were supported. He answered, partly by the church and partly by parents. Six dollars a year towards each boy's expenses is always required from the parents.

Rev. W. Bridie wished to speak for a class which he thought had thus far received but scant courtesy at the hands of many speakers. He would stand up for paid native agents. He described an inland station three hundred miles from a treaty port, in a city of 30,000 people. Here there are two chapels, a day school, and a dispensary. From this as a centre, work is carried on at four other stations, and these again are centres for work. In this way a population of a million and a half are being brought in contact with Christianity. The staff consists of two foreigners, one missionary, or doctor, and four native preachers. Throughout the year, regular itineration goes on in the districts, and the men divide the time between the country and the town. A word as to results. The work was begun about twenty years ago. As usual the early years were comparatively unproductive, but the growth of the work has been steady. During the last few years, over 200 members have been added. Besides the numerical increase, the members have given nobly to the support of the work, subscribing all the expenses for the building of one church, and giving the principal part of the cost of another. There is one point upon which he wished to lay special stress. The chief success has been at the stations directly under the care of the native preachers, and not where the foreign missionaries live. The same thing to a large extent may be predicated of all the successful mission stations in the Kuangtung province. Does not this show that the system of paying native preachers necessarily precedes the development of self-support?

Certainly not; they are growing up side by side. He had seven men who preach without receiving any salary. One man is a doctor trained by a medical missionary, and shews his gratitude by attending to a dispensary two or three days in a week. In conclusion he would say, let us trust our native preachers, and seek to raise them intellectually and spiritually to a higher standard, and they will amply repay all the labour and loving care bestowed upon them, and the result will be that God will give us through them still greater and more abundant proofs of His power and willingness to bless China, and bring this great empire to the feet of Jesus.

Rev. T. W. Pearce said that he had much satisfaction in seeing that recognition was given to different branches of missionary work. He gave much of his time to preaching. The country work depends largely upon keeping up the preaching in busy centres. It is a common charge that they were hidden, and were afraid to rent or build on a busy street. Each preaching place in the city helps to make country work possible. It is impossible to preach without the aid of the best Chinese who are up in classics and in western science. The questions put to the native preachers in the Canton chapels show this. Christ gave an example of preaching, and so did Confucius and Mencius. The speaker advocated going about with country evangelists to show them how to do the work. Most direct and pointed preachers are the ones that have been trained thoroughly.

Mr. Herring spoke briefly on the matter of paid agency, and insisted upon a call of God as prerequisite.

The Chairman said that a call of God is understood.

Rev. J. Ross, of Moukden, spoke of the work of his mission there. In seventeen years 1,200 persons had been baptised. Thousands were secretly with his cause. In almost all cases, the first lesson came from the native, and not directly from the foreign missionary. He had a few native agents. Each man in the church is a volunteer worker. Nine out of ten are instructing their fellow-countrymen in Christian truth. When they are very successful, he selected and trained them in Bible and cognate truth to make them efficient preachers. They are under training for several years. Then, if they are found efficient, they are set apart for such work as missionaries are set apart for, and receive the same support. The important question before the Conference is the training of the native evangelist. An appeal should be made not only for missionaries and lay agents, but for a few talented and earnest men, the best men in the Church at home, who will

stand head and shoulders above us all, to be an example to the most intelligent, and to train up native evangelists through China.

Mr. Ost said that he had between 700 and 800 children in his schools. Last year he opened an Anglo-Chinese school with 140 boys. It does not cost the Society a cash. The boys are thus under Christian influence. He mentioned the case of a Japanese who was brought in through an Anglo-Japanese school in Yokohama. This man has started six or seven churches, and baptised over a thousand converts. Mr. Loomis, from Japan, said that this man is looked up to, because he is a man of culture, power, and prayer. The Chinese are willing to have their boys under our influence; in Hongkong this is certainly true. This is a very encouraging feature.

Mr. Abbey spoke of the ill effects of Confucian schools, and of the dangers of training men for the examinations. The errors in the classics should be pointed out in a wise way. Workers should trust to the direct teaching of the Bible.

Mr. Shaw, of Foochow, spoke on the subject of day-schools. At his station these schools are supported by friends at home. It is a mistake to employ heathen teachers. He spoke of the great utility of careful examinations twice a year, without which there had been confusion and lack of system. The pupils have a four years' course, and the teachers have rewards in proportion to the progress of the pupils. Many schools begin with large numbers and the scholars fall off. The teachers have a reward for such of their scholars as pass.

The Church Mission has 4,007 baptised Christians, and 3,555 inquirers, a total of 7,562. They have 99 'catechists,' or paid agents, and 234 unpaid agents, who give most valuable help. They tried all they could to develop self-support.

In reply to a question, Mr. Shaw said there is an average of about fifteen pupils in his 96 schools, and he declined to open a school with less than 30 pupils. There were three girls' boarding schools, one with 60 pupils, one 30 and one 23. The schools in the country are for both sexes.

Mr. Muirhead called attention to the question before the Municipal Council of Shanghai as to the education of the 15,000 or 20,000 Chinese children in the Settlement, and urged all who could do so, especially practical educators, to respond to the invitation of the Shanghai Literary and Debating Society to attend their meeting that evening. He hoped the Council would have schools like those of Hongkong. He hoped that the evening's meeting would be gratefully remembered in after days.

Dr. Nevius said that there had been an unnecessary antagonism made between paid

and unpaid agents. He was not opposed to paid agents, when they had been tried from four to six years and God has manifestly chosen them. He would then most cordially bring such men forward. He objected to bringing them forward from the first for employment. There is the danger that they be called of men and not of God, and no way left of sifting them. First see what is in them, and whether they are useful. They should give evidence similar to that required of candidates at home.

Dr. Mateer said that he was not opposed to education in English, or in any other language. He was set to write on the most advantageous way to advance the cause of Christianity in China. That was the superlative decree. There was also a comparative and a positive. He believed in all kinds of education, but none to precede or to supersede the preaching of the Gospel. In Foochow the brethren have secured a condition of things that has gained thoroughness and permanence in education. Many other schools have failed in this. He had been misapprehended; when he said that English education 'lifts a man up', he meant not mentally or morally, but in clothes and food. Unless he keeps himself in close contact with foreign civilisation, he can not live on the scale which he has lived on. As to the 'influence' upon his own people, the man who is educated in English will connect himself with foreigners in the Government, Customs, and similar occupations. His influence may be great but it will not be broad. The man who is educated in Chinese will exert influence everywhere. It is said that we 'must' teach English. That means that there is money in English. English is not wanted in order to preach the gospel. It looks to high salaries and positions. It may be very useful, and we do not discredit it. If he were a young man, he might be willing to go into such work. At his time of life he preferred to use the acquirements he had. If we can point these young men in a different direction, we are working on the superlative line, rather than on the comparative.

Mr. Plumb said that by "higher" education he understood that which is genuine education—that which makes a man strong. It had been said that a classical education turns out Pharisees. This is combatted by the papers of the day. Genuine education humbles. It comes from without. The best reasons for the use of English are that it gives a wide range, that one may go on acquiring. In a Chinese education, it finds an end in itself. There is no more to read than has been already studied. In the West the completion of a course is called "commencement". When we have thoroughly educated men,

they will know English. There was a case in Foochow of a Chinese preacher who was offered \$50 a month in some outside employment. He refused this, choosing to serve the Church for \$3.50 a month. He is one of the best preachers, faithful and earnest. No one gives a more complete or a better discourse than he. The students in the College seem to grow in the spiritual life. Truly directed and properly guided, higher education will do a grand work for China.

Rev. D. Z. Sheffield spoke of the place of the classics in Christian schools. He said that Mr. Abbey would modify the rules that had been mentioned for his schools, before the next Conference. He said that his mission once directed him to make an epitome of the four books. It was thought that the Chinese classics must be expurgated. He did not succeed in carrying out this direction. The study of the Chinese classics is to the Chinese student a means of studying the Chinese language. The classics should have a Christian commentary. He did not wish to antagonise Christian education and evangelistic work; these departments are essentially one. The evangelistic work is the right hand, education is the left hand. If we would make our work extensive it must be intensive. We are all striving toward self-support. There is danger in foreign money as there is danger in the hammer or the axe, but they are a power in the hands of a skilled workman. We should not tie our hands by rules in advance of experience as some have done. His mission had carried four classes through their high-school and theological school, fifteen of twenty young men; they were the leaders in the evangelistic work. Three of these have been ordained, and three others recommended for ordination.

Mr. Lees said that his subject though an important one, had hardly been mentioned. We want to reach the living Chinese of the present generation. Our object should be to take Chinese that have some education, and give them Bible training. We must do this now so as to bring in the present generation. This needs to be insisted upon.

Notice was given of the preparation of a commentary on the Chinese classics by Dr. Faber.

On motion of Mr. Plumb, the last Thursday in January, generally observed in England and in the U.S. as a day of prayer for colleges, was recommended for observance.

Mr. Muirhead announced that the subject of the *Wên-li* version, which had been thought so difficult, was settled most harmoniously in the committee on that topic.

A resolution was introduced that the proceedings of the Conference should be put into Chinese for the native Christians.

The motion was carried. The session closed with prayer by Mr. Hill.

Eighth Day, Thursday, 15th May.

The Devotional Meeting was led by Rev. T. R. Stevenson.

The Conference opened at 10 a.m.

The minutes were read, and after correction adopted.

The following Committee was announced, and on motion made the choice of the Conference:

Committee on Preparing a Report of the Conference in Chinese:—Mr. Jas Ware, Rev. Y. K. Yen.

The following nominations were announced by the Committee on Nominations, for a Committee on the Relation of the Christian Church to the Chinese Government and was chosen by the Conference:—

Rev. T. Richard, Chairman, Rev. Y. J. Allen, Rev. J. Edkins, Rev. F. H. James, Rev. J. McCarthy, Rev. N. H. Sites, Rev. Fryer, Rev. Ernst Faber, Rev. Gilbert Reid, Rev. B. C. Henry, Rev. W. Painter, Rev. Dr. Williamson, Rev. A. H. Smith, Rev. C. Shaw, Rev. Hunter Corbett, D.D.

Rev. J. Hudson Taylor moved to extend the time of the Conference as long as necessary for full discussion of the subjects before it. This motion was carried.

Dr. Kerr presented the report of the Committee on Opium as follows:—

Whereas this Conference regards the rapid extension of the growth of native opium, in addition to the use of the imported drug, with profound alarm; the consequent vast increase of the opium-habit demands our most serious and unremitting consideration.

We Resolve—

1.—That we as a Conference re-affirm and maintain our attitude of unflinching opposition to the opium-traffic.

2.—That we recommend the Christian Church in China to use every endeavour to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its final suppression.

3.—That we advise the formation of a Chinese anti-opium society, with branches at all mission stations.

4.—That we have learned with alarm the rapid increase in the consumption of morphia in China; and that we urge all missionaries to discourage and prevent the sale of so-called anti-opium medicines containing opium or its alkaloids, by missionaries, native Christians or others, not qualified by medical education to prescribe the use of these drugs.

5.—That we earnestly impress upon all Christian Churches throughout the world, the duty of uniting in fervent and continual prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil.

6.—That we deeply sympathise with the efforts of the societies in Great Britain for the

suppression of the Opium Trade (and similar societies) and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium in India, for the supply of the Chinese market.

It was moved by Dr. Mateer that this report be made the order of the day after the reading of the minutes of Friday.

The motion was passed.

Mr. Muirhead presented the report of the Committee on a *Wên-li* version :—

Your Committee would respectfully recommend that this Conference elect by ballot an Executive Committee of ten representative men from the Mandarin-speaking regions of China, to whom shall be committed the work of securing an improved version of the Old and New Testaments in Mandarin, and that this Committee proceed according to the following plan :—

1.—That they select and secure the services of a corps of competent scholars for the work of revision, consisting of not less than seven men, to be known as the Committee on Mandarin Revision, and shall further make all necessary arrangements for the vigorous prosecution of the work.

2.—That this Committee of Revision may be as representative as possible, it shall be selected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration.

3.—The Committee on Revision shall make constant and careful use of the Union Mandarin version of the New Testament prepared in Peking and widely employed in the Mandarin-speaking regions of China; and also of the recent version prepared by Dr. John, and the Medhurst version formerly in extensive use in central China; and in Old Testament revision, of the version of Bishop Schereschewsky: and further that all questions relating to the translation itself shall rest with the translators,—not with the Executive Committee.

4.—That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the authorised version.

5.—That in order to secure one Bible in two versions, the Executive Committee is instructed to enjoin upon the revisers, that in settling upon the text and in all questions of interpretation they act in conjunction with the translators into simple *Wên-li*, and that for these purposes they constitute one Committee.

6.—The Executive Committee shall continue to act and to superintend the work of supervision until its completion. If any member of the corps of revisers shall for any cause cease to act before the completion of the work, the Executive Committee shall, if they think best, supply his place.

7.—That in case of absence from China or other disability of any member of the Executive Committee, he shall have the right to name his own proxy or successor, but if he

fail to exercise this right it shall revert to the Committee.

8.—The Executive Committee shall ask in the name of this Conference the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work; and that when completed it be the common property of the Societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and Baptize as may be called for, and also to add explanatory readings, page, chapter and sectional headings, maps and such other accessories as it may deem expedient.

After hearing this report, the Conference united in singing the Doxology. It was moved by Dr. Wherry to make this report the second order of the day for Friday.

Dr. Mateer made some explanations in regard to this report.

Mr. Watson moved to consider the report immediately after the report of the Committee on Union.

Dr. Blodget said that the Conference would gain time by taking the subjects in detached portions.

Dr. Graves stated that the question of union and that of versions are distinct.

Dr. Mateer was opposed to complications. Each subject should be considered on its own merits. To mix the subjects, would be to shipwreck the matter.

The motion to postpone the report until after the report of the Committee on Union, was then lost, the vote being unanimous.

The original motion to make the report the order for Friday a.m. after the reading of the minutes was then put and carried.

Rev. D. Z. Sheffield presented the report of the Committee on the Revision of the Bible in Mandarin, which is identical with the report on the *Wên-li* version presented on the previous day by Mr. Muirhead.

Mr. Sheffield said that it was not necessary to add much to what Dr. Mateer had said, as the *Wên-li* and Mandarin versions have so much in common. In the two sessions of the Committee which had been held, and which were protracted ones, there was a unanimous feeling that there is need of a new Mandarin version. It is a common conviction that though there is a considerable difference between the speech of Central and North-China, a common version that will be satisfactory can be produced. The chief discussion had been over the third section. As to style, there was a feeling that in the Mandarin there is need of more careful reference to the original. There is an increasing demand for exactness of translation.

It was moved that Mr. Archibald and Dr. Wright have each five minutes to represent their respective Bible Societies.

Rev. G. Reid moved to accept the report, and to make it the order for to-morrow afternoon. This was carried.

Dr. Wright said that it was impossible to present his topic properly in five minutes.

Dr. Pilcher moved that the two gentlemen be asked to print their communications. On being put to a vote, this motion was lost.

Mr. Hartman moved to give them all the time they needed, say ten minutes, with the understanding that they do not afterwards speak. This was voted.

Mr. Archibald then spoke on behalf of the National Bible Society of Scotland, and its great work for China. The conference desires a union version, and the key is in the hands of the Bible Societies. In their sphere these societies are very powerful. The reason for the comparative failure of the revised English version, was said to be that the Bible Societies did not take it up. Two years ago, not a copy was to be had in Shanghai. If these societies agree to support it, the union version is gained, but not till then. They can be brought to agree by showing them that the old versions are defective, that a better one can be made, that the better version will be accepted when it is made, and lastly that the old ones will be withdrawn.

Mr. Archibald then explained his own relations to the Bible Committee, and to the version of Dr. Griffith John, a letter from whom was read. He concluded by saying that it would take a long time for a new version to be settled, and that the time for such a version has not yet come.

Dr. Wright spoke of his extreme gratification that this difficult matter appeared so near a solution when the report was presented that morning. He then gave a detailed history of the correspondence between the British and Foreign Bible Society and the National Bible Society of Scotland, and also with the Am. Bible Society, to show the urgent desire which existed for a union version.

Dr. Williamson was anxious to read later letters from the Scotch Society but the Conference decided that they could not now be read.

Mr. Muirhead then read an abstract of his paper which is a "Report of School and Text-book Committees."

Mr. Lacy objected that the papers were not to be read, but the secretary showed by the minutes that they were to have five minutes each.

Dr. Williamson then read a part of his paper on "What books are still needed."

It was voted that Mr. Fryer be allowed fifteen minutes, whereupon he read a part of his paper on "Scientific terminology; present discrepancies, and means of securing uniformity."

At the conclusion of Mr. Fryer's paper, Mr. Yen addressed the Conference. He wished to explain that the remarks which he made the other day on the motives of the Chinese in uniting with the Church, were intended to be general, and not universal.

The Chairman asked Mr. Yen to restrict himself to the subject of the papers.

Mr. Yen then spoke with reference to the chemical and other technical terms used by translators. Why invent new terms, when according to eminent Chinese scholars there are suitable terms in existence? Translators should employ scholars, not writers, when translations are to be made, and adequate salaries should be paid. Sometimes this is neglected, and improper terms are used. In such work there must be ideas that have no corresponding terms. So it was in England, before Queen Elizabeth. Words spring up in a hundred years. Rather than translate technical terms, it is better to "phoneticise" them. For example such words as "ultimatum," "telephone" &c., which are now common in the Chinese press. This is better than making a definition.

Dr. Mateer remarked in regard to the Text-book Committee, of which he has been a member from the beginning, the report in two particulars does not represent him. Many of the books published are not school books, but are tracts. He was opposed to these all the while. He was not opposed to tracts, but to their publication by this Committee. Then, the books have been too dear, the style of printing too high. He agreed with the most of Mr. Fryer's paper. They want a technical dictionary, but it should not be authoritative. It should collate, rejecting only what is ridiculously unsuitable, each term standing on its own merits. He wished to emphasise the proposition of Mr. Yen, to phoneticise, though not to have a hard and fast rule. In the main it is the true policy.

He dissented from Dr. Faber on the topic of Arabic numerals, and pointed out the evils of the Chinese notation. Ultimately Arabic figures will prevail in China. Western figures take 13 strokes, the Chinese 27. Western mathematics will never be adopted, except with western nomenclature.

It was then voted to extend the time until 12.15.

Mr. Barber advocated the Arabic numerals which he said can be learned by school boys in half an hour. At present Chinese mathematicians are few, not a fourth of one per cent of the people. This is the time to dam the stream. Do not perpetuate the great mistake of the past.

Mr. Fryer spoke on the subject of the school and text book series. The present Conference must do something about that

Committee. Fresh blood infused would have an advantage. Only educational men should be on this Committee for others cannot tell what is wanted. We do not want a Society to take over what the Committee have gathered. A society would be entirely independent. The Committee should form a definite constitution and by-laws. They should have a place to store the stock, and to sell the books in. A depository is necessary to supply books. The Presbyterian Press has been the depository, and we cannot do better than to continue it as such. More funds are needed, and a general editor in Shanghai, who is willing to be the patient drudge of the Committee. Several of the books are not text-books, and should be handed over to a Tract Society.

Rev. Chas. E. Gorst, of the Foreign Christian Mission Society of Japan, spoke of the debt of Japan to China. Now the Japanese have thousands of terms which they are ready to send back to China. The terminology of the two countries should be the same.

Dr. Graves moved the reappointment of the old Committee, with the addition of five names, and that the property be handed over to them.

The Chairman decided that this motion was out of order.

Mr. Muirhead said that there was no place for the property.

Mr. Fryer declined to reply to the discussion on his paper.

Dr. Williamson asked to resign his position on this Committee; as he had much other work on hand.

Dr. Corbett moved a vote of thanks to the Committee. This was amended, so as to make special reference to Dr. Williamson and Mr. Fryer, and was unanimously voted.

It was moved to receive the report, and to refer it to a Committee of twelve. It was moved to amend by committing the subject to the Committee on Nominations.

Dr. Mateer said that the matter should not be crammed through. They wanted a representative Committee to feel the pulse of the public, and then they would be prepared for all sorts of propositions.

Dr. Williamson said that the old Committee would meet the new, and give information.

Dr. Pilcher remarked that the Committee had expired by limitation.

Dr. Wherry feared a thorough misunderstanding. The Committee would not insist upon resigning if the Conference wishes them to continue.

The motion for a new Committee was lost.

The question was then taken on the motion to appoint a Committee to report on the whole subject of the papers of the

morning in the usual way, to include any other papers on the same general subject.

The motion was carried.

A resolution was proposed that members of the Conference be requested to pay one dollar, it being understood that a man and his wife are separate members.

Dr. Williamson said that owing to the great generosity of the Shanghai community the amount to be raised is not large.

The resolution was carried.

Explanations were given as to the price at which the Conference papers are sold. The session closed with prayer by Dr. Nevius.

Thursday Afternoon.

The session opened with prayer by Rev. D. L. Gifford, of Corea.

Dr. Faber then gave an abstract of his paper on "Christian Literature in China; its business management; a discussion of Dr. J. Murdock's report."

At the conclusion of this report a paper was read by Dr. J. M. W. Farham, on "Christian periodical literature."

After this paper the discussion was opened by Mr. D. S. Murray, who said the great want is that of a standing Committee on Christian Literature, to make a list of books. Requests often come for tracts without specifying which. It is difficult to make selections. There is great waste in publishing the same tract in four different places. Teachers should draw the attention of pupils to periodical and other literature. Every school should have a lending library. Every mission should have a book-shop and a literary department. Especially should there be literary men for this work. Some of the best work is indeed done by hard-worked men, but this is exceptional. The different societies should have intercommunication. There should be a standing committee in Shanghai, and a central dépôt. He had looked over some fifty or sixty of the tracts, and had found some that were very unsatisfactory. Translations are the most unsatisfactory. Good literature is not a translation. We should work our ideas into natives, and they can put them into good idiomatic Chinese.

Mr. McIntosh spoke of Dr. Faber's paper. He said that good Chinese books are sold at good prices. The photo-lithographic books that are the cheapest are those that are immoral. The art of photo-lithographing might help the quantity and the quality of missionary printing, but missionary printers have generally no time to develop the resources which they already have. A common catalogue would prevent the confusion which now exists, both in terms and in prices. In one case a book was sold in one place for \$1.75, and in another place for \$0.60.

Dr. Edkins then gave an abstract of his paper on "Current Chinese Literature; how far is it antagonistic to Christianity?" the time being extended by vote.

Mr. Ohlinger spoke against giving away books. If a man wishes to give them away, he should do all the work on them himself.

Dr. Williamson said that there is no country in the world so prepared for periodical literature as China. This appears from the immense number of readers that there are in China, and from the fact that there is an immense number of educated men who can be editors. Putting these facts together, we see that when periodical literature begins in China, it will spread like wildfire; there will be such a demand for periodical literature in China, as has never been matched. This stamps our initiatory movements with the highest importance.

Rev. G. Reid mentioned two works by natives, additional to those referred to in Dr. Edkins' paper. One of them is by Li Hung-chang, and contains a digest of cases which have occurred between China and foreign countries, and a great deal else. It is an important work. Then there is the "Death-blow to corrupt doctrines." This is constantly reprinted, and reappears in the form of placards. Chinese education is mental and moral science. We should not bring forward only mathematics and astronomy. Confucianism is sometimes more of a help to Christianity, than is Western science. Theology is the highest science. This is the science that we want to bring to this land. Dr. Faber's commentary on Mark had been put into the hands of a Chinese, who said that the commentary was much better than the text. In the same way, it is sometimes said that Dr. Martin's Evidences of Christianity are better than the Gospels. The Chinese officials have no time for large books, but they could get through a small practical tract.

Mr. Elwin spoke on the paper of Dr. Farnham. He said that a periodical, in order to succeed, must have a man to give his whole time to it. It can not be edited in the odds and ends of time. Contributions should be examined to see that they are suitable. In one case mentioned two young Chinese carried on a literary duel through the columns of one of these periodicals and published many things which labelled a mission hospital in Hangchow. In another case, an account of a 'beauty show' was published in one of these papers, and the impression was conveyed to the Chinese, that this is the way we do things in our countries.

Mr. Archibald thought that we should send a petition to the Chinese Customs not to charge duty on Christian books. A duty

is at present levied at the rate of one tael a picul. Ten years ago all these books were free, and even now no duties are charged at the *likin* stations. This tariff puts us in bad company, as in the lists missionary books are classed with lottery tickets. Chinese newspapers go free. Cheap books cannot be had while this tariff is enforced. Books have to pay duty twice if they go from one port to another, an export and an import. This costs the National Bible Society of Scotland two hundred taels a year.

Mr. Plumb referred to what Dr. Williamson had said about the preparation of China for periodical literature, and said that China lacks a great deal of being prepared. The Chinese will not take literature unless it is adapted to the tastes of the people. We must sugar-coat our pills. An important practical difficulty is the lack of postal communication. The Foochow periodical publishes 700 copies a month, but the difficulty is to get it into the interior, though it is easy enough to send the copies to the outports. Once messengers were hired for interior distribution, but the expense of this was greater than all the other expenses of the paper and it was abandoned. In the preparation of books, we should have Christian men, who can reach perfection in that department. In Foochow two books prepared by native preachers have had a wide circulation; one of them, on 'faith', is in constant demand all over China.

Mr. Bryant thought that definite information should be collected as to the impost tax, which he said was not on the books, but on the paper, which is Chinese. Foreign paper pays no tax.

Mr. Hykes moved to refer this matter to the Committee on the relation of Christian missions to the Chinese government.

The Chairman suggested that two of the brethren who had raised the question might form the committee.

Dr. Wright stated that he had just obtained the desired information from an official in the Chinese Customs. All Chinese books, with the exception of those which are official, pay duty as first quality paper. It is not an impost on missionary books.

A telegram in reply to the one sent to the Exeter Hall meeting of the Bible Society was read, as follows:—"Committee greets Conference."

Mr. Reid moved to refer the subject of periodical literature to a committee to report to the Conference. This was carried.

Mr. Archibald proposed that a committee of two or three be appointed to inquire into the tax on books. The Chinese do not levy a tax on benevolence.

Dr. Happer stated that this matter was gone into ten or fifteen years ago. By an

appeal directly to Sir Robert Hart, he said that nothing could be done, and things were better as they were for the Protestant missionaries, as the Roman Catholics would make such use of the advantage as to do the Protestants more injury than the duty.

The question being taken of reference to a committee, the motion was lost.

Dr. Faber, in replying to remarks on his paper, pointed out that Chinese literature is the outgrowth of 4,000 years, and Western literature the outgrowth of 1,800 years. He spoke of the new Chinese mind, which is to express its ideas in the Chinese language, a new language in the old classical style—a good style, faithful and clear.

Dr. Farnham waived the right to reply on the topic of his paper.

Mr. Ware said that Chinese manuscript is often sent in to the office in as bad a condition as the manuscripts in English for *The Chinese Recorder*. He made a 'plea for the printer'.

Mr. McIntosh proposed a resolution to refer the matter of Christian literature to a Committee, but this was withdrawn, as Dr. Faber had already prepared a similar resolution as follows: That a committee of twelve be appointed, to consider the present state of Christian literature.

Mr. Gibson wanted a clause added, saying that all tracts should be for sale in some central depository, and pointed out the inconveniences of the present distracted state of affairs.

Dr. Faber's resolution was put and carried.

The Report of the Ladies' Committee was then presented by Mrs. Mateer, Chairman, as follows:—

An appeal from more than two hundred ladies, members of the Missionary Conference held in Shanghai in May, 1890:—

To the Christian Women of the British Empire, the United States, Germany and all other Protestant Countries:—Greeting,

We, the women of the Missionary Conference now assembled in Shanghai, come to you our sisters in Christ with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first, chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the Gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us:

1.—There is school work in connection with our various Missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2.—There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skilful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3.—There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4.—There is a work of evangelisation among women, similar to that being done by men among the people at large. It is not claimed that the evangelisation of woman cannot be done at all by men—but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognised scriptural sphere of women. Women received from the Lord himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, who are needed for this? Knowing the conditions of life and work in China, we should answer that:—

1.—They should be women of sound health, of good ability, and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2.—It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that upon reaching the field they should labour in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the

assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snow-flakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious life-giving word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you if you listen to this call, to be His fellow workers in "binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Yours in our Lord,

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

The adoption of the report was moved by a rising vote.

Attention was called to an omission in the enumeration of the forms of missionary work for which new labourers are required, as there is no notice of medical work. It was suggested that in the enumeration of lands to which an appeal is made, Australia or Australasia be added. Some one also added Scandinavia, and Switzerland.

Mr. Lyon thought that it was disrespectful to the ladies not to vote upon the report at once. It was stated on behalf of the ladies that they had never seen the report at all.

Mrs. Mateer explained that this had been impossible, for lack of time.

Dr. Nevius pointed out that this is an appeal, not from the ladies, but from this Conference.

It was then moved to make the report the first order of the day after the reading of the minutes on Saturday, and this was carried.

Mr. Hykes moved that the report on the memorial to the Emperor be taken from the table for further discussion.

Dr. Mateer said that it was discourteous to the Committee not to discuss their report. If this was not the time, then let them take another.

Mr. Hykes said that it must be taken from the table.

Rev. J. N. B. Smith moved to refer the subject to the Committee on the relation of Christian Missions to the Chinese Government.

Mr. Barber said that the Committee should have instructions.

Mr. Lancaster said that if referred to another Committee the old Committee should go with them.

It was moved that the two Committees be combined to consider this.

Mr. Ohlinger did not want it referred.

Rev. A. H. Smith said that the Committee would not know what to do with the matter when they took it up. Now was the time to discuss it. The debates on the subject are as private as if held in a house, as the reporters had refrained from reporting them.

The motion to commit to the Committee named, was lost.

Mr. Reid moved as an amendment that the Conference express thanks to the Committee on the Memorial to the Throne for their report but that owing to the delicate nature of the question, it was deemed inexpedient to present the memorial at present to the Throne.

The debate was then proceeded with by Messrs. Harmon, J. Hudson Taylor, Woodbridge, Dr. Corbett, Dr. Watson, Hykes, Gibson, James, Bryant, Reid, and Bryan.

Dr. Graves read the report of the Committee on Notes, Comments, and Distribution of the Bible. This report had been recommitted and was now brought in for consideration a second time. The Report was substantially the same as before.

It was moved to make this report the second order of the day for Friday p.m. This was carried.

The session was closed with prayer by Dr. Hunter.

Thursday Evening.

The Conference met at 8 p.m., Rev. Chauncey Goodrich in the chair.

Rev. C. F. Reid read a letter from the General Council of Congregational Churches in the United States, conveying greetings to the Conference, and appointing Rev. Henry D. Porter, M.D., a member of that body, and of the Conference, to convey those greetings to the Conference.

Dr. Porter then addressed the Conference.

Rev. Alvin Ostrom, Pastor of the Union Foreign Church in Kohala, Hawaii, communicated the greetings of the Hawaiian Evangelical Association, and gave some account of the condition of affairs in the Hawaiian Islands.

Rev. F. Ohlinger presented greetings from the foreign Christian community in Corea.

A letter of greeting was read from the English Methodist Mission, in Laoling, Shantung.

A letter was read from Rev. S. L. Baldwin, D.D., one of the secretaries of the former Conference in Shanghai.

Miss Jessie Ackerman presented the greetings of the Christian women of the U.S., and especially of the women of the Women's Christian Temperance Union, to the Conference, and gave an extended account of the vast and varied work accomplished by that agency in all parts of the world.

A vote of thanks was extended to Miss Ackerman, at the close of her interesting address, which vote was made emphatic by the rising of the entire audience.

The session closed with prayer.

Ninth Day, Friday, 16th May.

The devotional meeting was led by Rev. N. J. Plumb.

The Conference was called to order, Rev. D. Hill in the chair.

The minutes were read and adopted. Notice was given in regard to the Conference photograph, and a motion to include friends in Shanghai was made. After some discussion it was explained that any friends who were interested in the Conference and identified with it, were invited to join the Conference group without a formal vote to that effect. The motion was then laid upon the table.

It was voted to send appropriate replies to the letters received on the previous evening.

Rev. Robert Mateer moved that a committee of twelve be appointed to appeal for more missionaries, and that this appeal be combined with that of the ladies.

Rev. J. H. Taylor said that a single appeal would have more effect than several scattered appeals.

Mr. Mateer said this matter was distinct from that of the report on lay agency. Educated men also were wanted.

Mr. Watson proposed that the three appeals should be united in one grand appeal.

Mr. Elwin called attention to the grave objections to a long appeal, which editors will not print.

Mr. Lyon said that this was an objection to putting them together—no paper in the United States would print them.

Dr. Nevius asked if any paper would publish them separately?

Dr. Williamson inquired why both forms should not be utilised?

Mr. Lees said that the appeal should be pervaded with earnestness and tenderness. No one need be kept away.

Dr. Wherry objected that this seemed to be throwing away the ladies' appeal.

Mr. Herring said he wanted the appeals printed both together and separately.

Dr. Mateer proposed that the Conference should appeal for a thousand men to

be sent within five years, without mentioning whether they are to be ordained, laymen, or physicians. Let the ladies have their own appeal.

Rev. J. H. Taylor said there was much force in naming a grand number worthy of such a Conference. If there are difficulties in combining, a call for a thousand men would bring the matter into focus.

It being asked what the ladies wished,

Miss Ricketts said that the ladies desired their appeal sent separately. The omission of the appeal for medical workers was merely an accident.

Dr. Ashmore thought that as there was a separate appeal for lay workers, it would be proper to have another appeal for educated men.

A motion to lay the subject on the table indefinitely, was lost.

Mr. Lees moved an amendment incorporating a call for a thousand men. This motion was lost.

Mr. Mateer's motion calling for a Committee of twelve to prepare at once an appeal for more missionaries was then put and carried.

The following nominations were then submitted by the Standing Committee on Nominations for the Committee on School and Text Book Series:—Messrs. John Fryer (Chairman), W. Lacy, W. T. A. Barber, F. L. H. Pott, W. B. Bonnell, C. W. Mateer, M. Schaub, F. Hübrig, L. W. Pilcher, J. H. Judson, S. Conling, J. C. Ferguson.

On motion this Committee was chosen.

The following names were then submitted by the Standing Committee on Nominations for the Committee on Periodical Literature:—Messrs. A. Williamson (Chairman), Y. J. Allen, J. M. W. Farnham, John Fryer, J. Edkins, D. S. Murray, N. J. Plumb, T. Barclay, C. G. Sparham, Wm. Cooper, J. C. Gibson, J. N. B. Smith.

The choice was confirmed.

The following names were submitted by the Standing Committee on Nominations for the Committee on Harmonious Working in Christian Literature in China:—Messrs. E. Faber (Chairman), A. Kenmure, J. M. W. Farnham, W. Bridge, T. W. Pearce, A. G. Jones, John Wherry, P. D. Bergen, J. Ross (Manchuria), F. M. Wood, G. W. Painter, and F. H. James.

On motion this Committee was made the choice of the Conference.

Dr. Nevius, as Chairman, then read the report of the Committee on Union. He stated that the Committee had held several protracted meetings and had had great fluctuations of opinions. As presented the report did not include all that was wished,

but it was passed unanimously. The Committee were to be congratulated on their unanimity.

Mr. Hykes moved that the report be received, printed, and made the second order for Saturday morning.

The motion was carried unanimously.

The Chairman said that in view of the beautiful spirit of unanimity which had just found expression the Conference would indicate its thanksgiving by singing the Doxology, which was done.

Dr. Nevius then read two resolutions, which were supplementary to the report just read, upon which subsequent action was taken in another form.

The report of the Committee on Opium was then taken up.

Dr. Kerr explained that the name of Dr. Williamson had been omitted because that gentleman was unable to be present, but he desired his name added.

The report was then discussed at length by Rev. G. Reid, Mr. Barclay, Mr. Hoste, Mr. Hill, Dr. Whitney, Dr. Williamson, Mr. Bonnell, Dr. Porter, Mr. Plumb, Mr. Gibson, Mr. Ohlinger, Mr. Richard, Mr. Abbey, Dr. Ashmore, and Rev. A. H. Smith. On motion this report was recommended to the Committee, for further consideration.

Mr. Muirhead presented the supplementary report of the Committee on the *Wen-li* version of the Old and New Testaments, as follows:—

Your Committee would respectfully recommend that this conference elect by ballot an Executive Committee of twelve representative men, five Englishmen, five Americans, and two Germans, to whom shall be committed the work of securing a translation of the whole Bible in the higher classic style; and that this Committee proceed on the following plan:—

1.—That they select by a two-thirds vote a Committee of not fewer than five competent translators, and make all necessary arrangements for the convenient and vigorous prosecution of the work.

2.—That this Committee of translators may be as representative as possible, it shall be selected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration.

3.—That a new version of the Old Testament be made, using the Medhurst and Stronach and the Bridgman and Culbertson versions wherever available; that in the New Testament the Delegates' version be taken as a basis, and that the Bridgman and Culbertson version and the version by Dr. Goddard be also employed wherever available. Also that for both Testaments all other existing material be used at the discretion of the translators;

and further that all questions relating to the translation itself shall rest with the translators, not with the Executive Committee.

4.—That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorised Version.

5.—That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the translators, that in settling upon the text, and in all questions of interpretation, they act in conjunction with the Committee on Mandarin revision and the Committee on simple *wên-li* and that for these purposes they constitute one Committee.

6.—That this Executive Committee shall continue to act and to superintend the work until its completion. If any of the first Committee of translators shall cease to act before the completion of the work, the Executive Committee shall, if they think best, select others in their places.

7.—That in the case of the absence from China, or other disability of any member of the Executive Committee, he shall have the right to name his proxy or successor, but that if he fail to exercise this right it shall revert to the Committee.

8.—That the Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work; and that when completed it be the common property of the societies, which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and Baptise, as may be called for, and also to add explanatory readings, page, chapter and sectional headings, maps, and such other accessories as it may deem expedient.

Dr. Mateer explained the relation of this report to the one previously submitted. This present report united the Committee, and would probably unite the Conference. The result was a concession by both sides. The reason for requiring, in the first article, a two-thirds vote to choose translators was that in this way it would be necessary to have at least one representative of each nationality in order to make a selection.

Mr. Barber asked what part of the report was "supplementary."

Dr. Mateer replied that it was all supplementary. The Committee had agreed upon this unanimously. This article was based upon historical facts. In Committee, on settling the texts, the mandarin and the *wên-li* versions were united.

It was then voted to make this report the first order of the day on Saturday.

The report of the Committee on the easy *wên-li* version being the order for the day, was then taken up, and read by Mr. Muirhead. It was amended so as to make the Committee's recommendations cover the higher and the easy *wên-li* and the words "two versions" were altered to "three versions." After some minor alterations the question was taken upon the adoption of this report, and it was adopted unanimously.

Upon motion of Mr. Du Bose, Mr. Muirhead led the Conference in a prayer of thanksgiving to God for this unanimous action.

Rev. Henry Loomis, of Japan, representing the American Bible Society in that country, addressed the Conference, expressing great pleasure in the action just taken, and enquiring whether the proposed headings in the Bible were to be the same in all the publications, or different. He suggested that the Committee of Translators as being most qualified should decide what headings are important. He said the American Bible Society was willing to do all that it could. Its constitution was copied from that of the British and Foreign Bible Society. It was organised on the basis of 'no notes or comments,' and trusts must not be violated. They wanted all Bibles just alike.

Dr. Wright expressed great gratification with the resolution to which the Conference had come. The object was to save a very large amount of Christian money. Efforts would be made to get the very best Chinese type, and have electrotype plates in duplicate placed in the hands of all the Societies. Bibles would be printed from these plates, instead of being as now set up each time. The saving would be enormous. Each Society might have to add notes, because union in this matter is not certain. It was to be hoped that the Societies would all fall in.

It was then voted to receive nominations for the Executive Committee which is to choose the translators of the new version, the balloting to take place to-morrow. All the names of those nominated were to be printed on slips, the nationality and time of arrival in China being clearly indicated. All names not voted for were to be crossed out. The session closed with the Doxology, and a prayer by Mr. Hill.

Friday Afternoon

The meeting was opened with prayer by the Chairman.

It was proposed by the Business Committee that the following be recorded:—Whereas no lives were lost by the collapse of the staging erected for photographing the Conference, and no injuries sustained, but such as may be healed: Resolved, that

we record our deep sense of our Heavenly Father's care in protecting us in an accident fraught with such grave peril.

The Committee of arrangements were requested to learn the facts in regard to the accident at the photographer's, that a correct report might be sent to the press. Meantime Dr. Williamson was asked to take steps to prevent the dissemination of alarming rumours.

Dr. Kerr asked for the privilege of introducing a resolution which was not approved by the Business Committee.

On motion of Dr. Porter this was voted, and Dr. Kerr read his resolution as follows:—That a permanent committee of seven be appointed to collect facts in reference to the use of alcoholic liquors by native Christians, and to report to the next Conference. The resolution being seconded,

Dr. Kerr said the matter was one to which he has devoted much attention, and one which affected the native church very deeply. Many were not aware of the extent of this evil. If the missionaries did not give it the attention which it deserves, the time will come when the missionaries will be compelled to do so. The ladies of England and the United States had taken up the Temperance question, and they would not let this matter rest.

Mr. Hubbard suggested that an annual report in the *Record*, would be better than waiting ten years.

After some further discussion Mr. Hykes moved to lay the matter on the table, which motion was lost. After still further discussion by Mr. Hartwell the previous question was moved and carried, and the question being then taken on the resolution of Kerr, it was passed.

The Committee on Nominations reported the following names as a Committee to prepare an appeal for more missionaries:—Dr. Corbett; Rev. A. G. Jones; Rev. J. Ross; Rev. A. Elwin; Rev. R. Mateer; Rev. D. Z. Sheffield; Mr. A. Orr-Ewing; Rev. J. Goforth; Rev. J. R. Hykes; Dr. D. C. Henry; Rev. J. Lees; Rev. D. McIver. On motion this Committee was made the choice of the Conference.

Nominations were then made for the Executive Committee to choose translators for the version of the Bible in the easy *wên-li*.

The report of the Committee on the Revision of the Mandarin version was then called up, read, and its adoption moved by Dr. Mateer. After some verbal alterations in the text of the report, it was unanimously adopted.

It was then moved to proceed to the consideration of the high *wên-li* version, as involving substantially the same principles as the others, but as it had been already made the order for next morning and some

might be absent now who would be present then, the motion was withdrawn.

The report of the Committee on Bible Distribution and Notes, which was discussed on the 15th, and at that time recommended, was then taken up, and read by Dr. Graves as follows. It is now called the

REPORT OF THE COMMITTEE ON THE NEED
OF BRIEF INTRODUCTIONS AND NOTES TO
THE SCRIPTURES AND ON BIBLE
DISTRIBUTION.

RESOLVED,

1.—That we heartily thank the Bible Societies for the constant and generous aid given by them in Bible translation, publication and distribution in China, and trust that efforts will be made to render such work still more effective.

2.—That in view of the special and serious difficulties which the heathen in China meet with in understanding the Bible, we request the Bible Societies to publish in addition to their present issues editions of the Scriptures with summaries, headings, and brief introductions and explanations.

3.—That such explanations occupy no more comparative space than that allowed for the marginal notes in the English Revised Version.

4.—We recommend that the present Conference select a Committee of twelve missionaries to prepare such explanations, and that the unanimous approval of all the members of this Committee be required before they be printed. This Committee shall consist of two Baptists, two Congregationalists, two Episcopalians, one German Reformed, one German Lutheran, two Presbyterians, it being understood that when any member of the Committee shall cease to act, the Committee shall notify the missionaries of his denomination, and request them to choose his successor, and in default of such choice the Committee shall select another, if possible from the same denomination.

5.—We earnestly recommend that all Scriptures be issued in clear type and attractive form.

6.—We further recommend that this Conference elect by ballot an executive Committee of twelve representative men, five Englishmen, five Americans and two Germans who choose a Committee of not fewer than five men to prepare an annotated Bible for general use, and that this executive Committee ask in the name of this Conference the concurrence and financial help of the Tract Societies of Great Britain and America in carrying forward this work.

It was moved to take up the report by sections, and the result of this vote being a tie, the Chairman gave his casting vote in favour of the motion. In section 4, the word "explanations" was altered to "sum-

maries, headings and brief explanations." The report was then adopted as a whole.

Nominations were made for the Executive Committee to select revisers of the Mandarin version, the ballots to be cast on Saturday afternoon. Nominations were then made for the Executive Committee of twelve to choose a Committee of not less than five to prepare an annotated Bible, the ballots to be cast at 4 p.m. on Saturday.

On motion of Dr. Graves, the Committee referred to in section 4 of the report on brief introductions to the Scriptures, was referred to the Committee on Nominations. Nominations were there received for the Committee of twelve mentioned in section 6 of the same report.

On motion of Dr. Ashmore, the report of the Committee on a Memorial to the Emperor of China, was recommitted, with instructions to the Committee to report on the expediency of the proposed action. The motion was carried.

It was voted to send a letter of loving sympathy and greeting to all the missionaries in China, not able to attend the Conference.

It was voted to substitute the name of Mr. Goodrich for that of Mr. Sheffield, on the Committee to draft an appeal for new missionaries, as the former gentleman is on the point of leaving China.

The session closed with prayers by Rev. J. C. Gibson and Rev. J. W. Stevenson.

At about half past five, the Conference met, by invitation of the China Inland Mission, at their new premises in Woosung Road, for a lawn party. A brief address was made by Dr. Blodget, on behalf of Rev. J. Hudson Taylor, who was not able to be present, and the meeting closed with prayer by the senior missionary, Rev. A. P. Happer, D.D.

Tenth Day, Saturday, 17th May.

The devotional meeting was led by Rev. T. Barclay, Formosa.

The meeting was opened with Dr. Nevius in the chair. The minutes were read, and after correction adopted. On motion of Mr. Barber, Rev. W. B. Bonnell was appointed Corresponding Secretary for the Conference.

The Business Committee made a communication on the subject of a photograph. It was moved to appoint a Committee of three to inquire into the matter, and a motion to lay the subject on the table was lost. It was then voted to have the picture taken in three groups.

Dr. Ashmore presented the second report on behalf of the Committee on a Memorial to the Emperor, as follows:—

"While we see no impropriety in the presentation of a simple memorial of

congratulation such as was contemplated on behalf of ourselves and others enjoying treaty privileges in the empire, yet there appears to be such a divergency of opinion about the course to be taken, and various proprieties involved in the procedure, that we recommend that for the present further steps be not taken."

It was proposed "That the Committee on a Memorial to the Emperor be consolidated with the Committee on the Relation of Christian Missions to the Chinese Government."

The motion was carried.

Dr. Kerr, on behalf of the Committee on Opium, then presented the report which had been recommitted to them.

A long discussion upon this subject then ensued, and the report was materially amended and finally adopted in the following form:—

Whereas this Conference regards the rapid extension of the growth of native opium, in addition to the use of the imported drug, with profound alarm, and whereas the consequent vast increase of the opium habit demands our most serious and unremitting consideration, therefore resolved:—

1.—That we as a Conference reaffirm and maintain our attitude of unflinching opposition to the opium traffic.

2.—That we recommend all Christians in China to use every endeavour to arouse public opinion against the spread of this evil, and to devise means to secure as far as may be its final suppression.

3.—That we advise the formation of a Chinese Anti-Opium Society, with branches at all mission stations, and we recommend the appointment by this Conference of a Committee of seven to carry out this resolution.

4.—That we have learned with alarm of the rapid increase in the consumption of morphia in China, that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti-opium medicines, and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and as far as possible prevent the sale of such anti-opium medicines as contain opium, or any of its alkaloids.

5.—That we earnestly impress on all Christian churches throughout the world, the duty of uniting in fervent and continual prayer to God that He will, in His wise providence, direct His people to such measures as will lead to the restriction and final abolition of this great evil.

6.—That we deeply sympathise with the efforts of the societies in Great Britain and elsewhere for the suppression of the opium trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium.

It was voted that the Committee required by the report be nominated by the Committee on Nominations.

The report on Women's Work was then read by Mr. Barber.

Mr. James objected to the phrase "cannot take too decided a stand" in the reference to foot-binding: He thought that it might be possible to take too strong ground on the matter, and that unbinding the feet ought not to be made a condition of church membership.

A motion to amend having been made,

Dr. Kerr said the meeting ought not to make a change in the ladies' report.

Dr. Hunter expressed his dissent from this view, and said that the subject belonged to the Christian Church in China.

Mr. Goodrich said the report was thoroughly admirable, and he wished for no change.

Dr. Wherry called attention to the fact that the Presbytery of Peking had once made unbinding the feet a condition of church membership, and that the Synod of China had reversed the action.

The phrase "continue to maintain a decided stand" was proposed.

Rev. J. Hudson Taylor said that whenever men undertake to improve ladies' work, they generally make a botch of it. He wanted to hear from the ladies themselves.

One lady said that footbinding is still practised in Mission schools.

Mr. Painter opposed all amendments.

Mr. Noyes approved of the amendment substituting the words "continue to maintain".

On motion this amendment was carried, and the question on the report as a whole being put, the report was adopted in the following form:—

The Committee appointed by the Conference to consider Women's Work present the following resolutions:—

1.—That the Conference desires to express its cordial approval of the able papers read on Saturday last by the ladies who had been appointed to write upon the various subjects presented.

2.—That we rejoice in the greatly increased number during the past ten years, both of lady-workers and of native helpers, and the corresponding advancement of the work among the women and girls of China in all departments, as set forth in these papers.

3.—That we fully agree with the idea brought forward in these papers that in all our mission schools, whether boarding or day schools, while due attention should be given to intellectual and physical training, the first place must always be reserved for religious instruction, and the first object must

ever be to bring the pupils to a knowledge of and belief in Christ as their Saviour.

4.—That the importance of schools for women, church members, and others, where they can receive an intelligent idea of Christian truth and become able at least to read the Scriptures in their native tongue, cannot be over-estimated; and while we rejoice that the ladies could report some such schools as already established, we would earnestly recommend that the number be greatly multiplied and that they be opened in connection with our native churches and out-stations, and assistance should, if deemed necessary, be given, in order to enable the women to give their time to study.

5.—That we fully endorse the sentiment expressed by one of the gentlemen of the Conference, "that the wives of missionaries should have every encouragement and assistance from their husbands to enable them to be engaged in direct mission work."

6.—That missionaries should use every lawful means to prevent the marriage of Christian girls to heathen men, especially when one of, or both the parents are church members.

7.—That we as missionaries continue to maintain a decided stand against the cruel custom of foot-binding; and we would urge that renewed and persistent efforts be made to arouse public sentiment against this evil, with the hope that the time is not far distant when the education and culture of the young ladies of this country will be properly appreciated, and bound feet no longer be considered the standard of respectability.

In conclusion the Committee desire on behalf of the ladies to express to the Conference their appreciation of its action in devoting an entire day to the consideration of women's work, and allowing an extension of time for the full presentation of the papers; and in making them full members of the Conference.

Dr. Graves brought up the report of the Committee on Union, which was read. He deprecated discussion, and moved its adoption as a whole.

A division of the question being moved, the report was taken up by sections. It was moved to strike out the words in the third section providing that the Committee of Correspondence shall be resident in Shanghai, but the motion was lost.

After some alterations the report was adopted in the following form:

Recognising with devout thankfulness to the Great Head of the Church the spirit of unity and brotherly love which has brought together so large a body of missionaries from all parts of China, of different nationalities, of various denominations, and of diverse preferences as to methods of work,

and has united them in one harmonious Christian Conference, and which has, moreover, enabled them to take united action with regard to versions of Scripture, methods of work, and other subjects; and in order to maintain and increase this spirit of unity, and to perpetuate the benefits of mutual conference it is resolved to recommend—

1.—That members of this Conference and all other missionaries in China set apart a portion of every Saturday evening as a time of special prayer for each other's success in bringing souls to Christ, and that we may be united still more closely in the unity of the spirit and the bonds of love.

2.—That a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected by this Conference by ballot, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in the different parts of our common field on any subject where they may think united action desirable, including provision for the next Conference. Any vacancies in this Committee to be filled by the Shanghai Missionary Association.

3.—That we urge the missionaries in the various missionary centres who have not yet done so to unite in local conferences or associations, and that such bodies select one of their number to correspond with the Shanghai Committee, and to act in conjunction with them in carrying out the work above assigned them.

4.—That with the consent of the proprietors the *Chinese Recorder and Missionary Journal* and *The Messenger* be adopted as organs of this Committee.

The following resolution was then offered:

Resolved, that as Rev. Dr. Happer, the oldest member of this Conference, is obliged to leave Shanghai this afternoon, we hereby express our great pleasure in having had Dr. Happer with us in this Conference; our gratitude to God for having spared his life for active and useful labour so long; and our hopes that we may have the benefit of his labour and counsels for many years to come.

The resolution was passed by a unanimous vote, and was made emphatic by the rising of all present to their feet.

Dr. Happer, being called upon to respond, returned thanks to the Conference for this unexpected honour. He said that a wonderful contrast existed between the present state of missions in China, and that forty-six years ago when he arrived. At that time there were thirty missionaries in Hongkong, a few in a little section of Amoy, a few in a section of

Ningpo, and in a small part of Shanghai. All else in China was utterly closed, now there are more than twelve hundred missionaries, or, as compared with then, forty times as many. Then there were only six native converts, mostly those who had come from other places to Hongkong; now there are 37,000 who have embraced the Christian faith. Missionaries can go through the length and breadth of the land, in any part of the eighteen provinces, and in Manchuria, and have an open door. And what should he say of the resolutions of brotherly love? Could they estimate the feelings with which he rejoiced in the action of yesterday? After forty years of separation, they were able to rejoice in one united action to give the word of God to the whole people of China. This he regarded as the crowning work of the Conference. Union was in the air, and if they might not have organic union, they might work on in their several lines, and have organic union within those lines. The first step had been taken by five Presbyterian bodies scattered over China, who had formed for themselves a plan of union. Could not the Methodist brethren unite in the same way? Could not the Episcopalians severally form one united Church? He rejoiced in this opening work in China. The only feeling of regret was that he was not young again to enter on this blessed work with these glorious opportunities. Might the present generation witness a thousandfold greater results, and if any of those present should be spared for an additional forty years, might they see the whole land pervaded with the blessed Gospel!

The report on the appeal for more missionaries was read by Rev. R. Mateer, and it was made the order of the day for Monday afternoon. It was voted that the ballots to be cast in the afternoon should be signed on the back.

The session closed with prayer by Dr. Happer.

Saturday Afternoon.

The meeting opened with prayer by Rev. J. Ross.

The report of the Committee on School and Text-Books was read by Mr. Fryer, and it was accepted and made the order for Tuesday morning. The ballots were then taken for the Committees on the easy *wen-li* version, on the mandarin version, and on the annotated Bible. The report of the Committee appointed to consider the work for the blind and the deaf and dumb was then read by Dr. Edkins, as follows:—

The Committee recommend the Conference to resolve as follows:—

1.—That a permanent Committee be appointed to watch over and develop Christian work for the benefit of the blind, and of

the deaf and dumb, and to bring local workers into correspondence. This Committee shall have power to add to their number and to fill up vacancies, and shall report to the next general Conference. The following shall form this Committee:—Rev. Wm. Campbell, Dr. Edkins, Mr. J. Fryer, Rev. J. C. Gibson, Rev. F. Hartman, Rev. D. Hill, Rev. H. C. Hodges, Mr. W. J. Lewis, Rev. W. H. Murray and Rev. Y. K. Yen. Of this Committee Dr. Edkins, Mr. J. Fryer, Rev. H. C. Hodges, Mr. W. J. Lewis, and Rev. Y. K. Yen, shall be a Sub-Committee, with power to meet, and initiate action.

2.—That this sub-committee be instructed to co-operate with the committee of the proposed Deaf-mute Institution in Shanghai, and to aid them in carrying out their plans.

3.—That the Conference receive and put on record the following recommendations of their Committee with regard to methods of writing Chinese for the use of the blind:—(1) That the Committee unanimously recommend the system of the Braille dots as by far the best for general use in writing and printing for the blind. (2) That in applying this system to Chinese, two methods are recommended: (a) A system of writing by initials and finals, expressed by Braille dots; (b) a system of spelling on the European method. (3) That in dialects with a small syllabary, the use of initials and finals may be found sufficient, while in those where the syllabary is large, European spelling will probably be more satisfactory. (4) That the respective merits of these two methods must be determined by consultation on details, and by experience and comparison of actual results. (5) That the marking of tones seems necessary in some dialects, and unnecessary in others.

4.—That the Conference recommend that wherever the teaching of the blind is undertaken, some industrial training be added so far as practicable, and we invite all missionaries to give what assistance they can in all such work.

On motion the report was accepted and adopted.

Dr. Faber presented the report of the Committee on Harmonious Working in Christian Literature in China.

Dr. Wherry made some explanations as to the report. One of its main features was to recommend the preparation of a classified catalogue of books. One had been in preparation for some time. It would be a large pamphlet, probably covering 150 pages. This would be one of the most important parts of the work.

After further explanations of the report, it was accepted, and made the second order for Tuesday morning.

The Supplementary Report of the Committee on the *wên-li* Bible was then taken up, and read by Mr. Muirhead, and on motion of Dr. Mateer was adopted unanimously. (This report has been already printed in full).

Nominations were then taken for the permanent Executive Committee for a high *wên-li* version and for the Committee of Correspondence referred to in the report on Union.

A motion was introduced calling for a committee of five to draft an appeal for a thousand men, and after some discussion it was laid over until the report of the committee already appointed should be presented.

On motion, Dr. Edkins and Mr. Fitch were added to the committee to prepare a report of the Conference in Chinese, and Dr. Edkins was appointed Chairman of that Committee.

This business having been concluded, the Conference proceeded to hear the papers which should in regular order have been read on Friday forenoon. Rev. J. W. Stevenson read his paper on "Division of the field." Rev. J. McCarthy's paper on "Co-operation," was read by Rev. W. W. Cassels. A communication was read from the Swedish Missionary Society, stating the probable arrival of Swedish missionaries in China during the year, and asking for advice and for the kind co-operation of the missionaries already in the field, in assisting the expected Swedish brethren. It was voted to refer this communication to the Committee of Correspondence to be elected on Monday.

It was then voted to proceed to the discussion of the papers already read.

Mr. Elwin said the point of difference would be as to what was "occupation of the field." Upon this point there was often a misunderstanding. Was a place "occupied" when there was one missionary among thousands of people whom he could not possibly reach? Cases of this sort were adduced. He did not venture to define what "occupation" is. In such cases brethren should be welcomed. There were several things in the paper of Mr. McCarthy with which the speaker disagreed. Missionaries are not sent out to represent doctrinal and denominational differences. They brought their own ideas, but they regarded their work as preparatory. The Church Mission was willing to take a back seat, and let the Chinese adopt whatever form of government they liked. He was not speaking without the book when he said this. They must have co-operation. They should co-operate with one another in trials and difficulties. They should try to grow together in every way they could. In Hangchow they

had had ladies coming from the interior, broken down. These ladies went to a mission house not so airy as some, and when invited to other missionaries' homes the ladies had to decline, they not being at liberty to leave their own houses, and stay with other missionaries.

Rev. W. J. Hunnex said that Mr. McCarthy had taken a pessimistic view. This Conference was a contradiction of such a view. He should be sorry to have an impression given by this paper that the missionaries were not agreed. The Chinese were not being lost because there was a want of union among missionaries. If the workers could all draw closer together, the work would not go on much faster. He deprecated newspaper paragraphs about missionaries and their replies to such attacks. Missionaries should not defend themselves in the papers, but in private. He concluded by expressing the opinion that Mr. McCarthy had in this paper misrepresented himself. The China Inland Mission had done more to bring missionaries together than any other mission.

Dr. Williamson said there were two different kinds of division of the field, of which one was the hard and fast kind. He did not believe in that at all. The other way was to overtake the whole field. The local associations should consider the whole field, look about them and see what places need missionaries, and so arrange the work that the whole of that district be overtaken. They should not touch existing stations at all. The object to be kept before them in working was the establishing and extension of the Church of God in China, not this or that denomination. When they had all co-operated in the establishment of the Church of God, the natives could fix upon a polity which may be suitable to their own idiosyncracies.

Rev. J. Hudson Taylor hoped they would not separate in any misunderstanding. Thus far they had been united. He then gave an account of conferences held in London with the Secretaries of the Church Missionary Society in regard to a division of the field in Western China, and explained the liberal principles which are acted upon by the Inland Mission in such cases as the arrival of new societies in regions where the Inland Mission has first gone. They welcome new comers in all the eighteen provinces. In case of any difficulty the principles of Matt. xviii, if carried out, would remove objections. He spoke of the growth of the Inland Mission, and the loving hospitality which it had received, such as no words can express. Sometimes from other missions had been received letters saying that the Inland missionaries were too numerous to be entertained. They had now opened stations

largely for the lodgment of those going through. They had valued the hospitality, but when they had gone to inns others had sometimes been grieved. He would take the opportunity to acknowledge the kindness which the C. I. M. had received, specially the case of Dr. Main's hospital in Hangchow. As to the paper of Mr. McCarthy, Mr. Taylor agreed with the last speaker, and wished the paper might be revised. If they could come to some arrangement by which some societies could take some districts and divide China into parishes, the rapid evangelisation of China would be accomplished.

Rev. F. W. Baller said that he had been a great traveller, and he desired to testify to the extreme kindness which he had received from all missionaries. He had had a feeling that the entertaining of the growing numbers of the Inland Mission was getting to be too much of a good thing. Inlanders by the dozen are "too much" and might be rather a nuisance. He welcomed the fact that they were getting places of their own, for the line must be drawn somewhere.

Rev. J. N. B. Smith said that union must be braced with prayer, and must not be hastened. It must not be pushed too far. Each denomination had its own part as a division of the whole grand army. They must give up personal preferences, for the sake of unity in Christ.

It was then moved and carried that the discussion be suspended, and after prayer the session closed.

Eleventh Day, Monday, 19th May.

The devotions were led by Dr. Thwing.

The Conference was called to order, Mr. Hill in the chair.

The minutes were read, and after correction, adopted.

An announcement was made as to the Committees elected by ballot on Saturday. The following had been elected as the Executive Committee on mandarin revision:—Revs. C. W. Mateer, D.D., F. W. Baller, E. Faber, D.D., David Hill, C. Goodrich, T. Bryson, A. Elwin, John R. Hykes, R. T. Bryan, and John McIntyre.

On motion the Conference chose Dr. Mateer as Chairman of this Committee.

The following persons were announced as the Executive Committee on the easy *wén-li* version:—English: Revs. David Hill, J. W. Stevenson, J. C. Gibson, C. T. Bryson, and Ven. Archdeacon Wolfe. American: Revs. Wm. Ashmore, D.D., C. F. Reid, H. Corbett, D.D., G. F. Fitch, and A. H. Smith. German: Revs. R. Lechler (Chairman), and F. Hübrig.

On motion Mr. Lechler was chosen Chairman of this Committee.

The following were announced as chosen a Committee on the annotated Bible:—

English: Revs. J. W. Stevenson, A. Elwin, J. Edkins, D.D., T. Bryson and A. Williamson, D.D. Americans:—Revs. J. L. Nevius, D.D., Wm. Ashmore, D.D., C. Goodrich, H. R. Graves, D.D. and H. Lowry. Germans:—Revs. E. Faber, D.D., (Chairman) and F. Hübrig.

On motion Dr. Faber was appointed Chairman of this Committee.

The Business Committee presented the following resolution, proposed by Mr. Lyon: "That while we regard the educational and literary branches of our work as indispensable, and likely to yield large fruits in the future, we nevertheless recommend that, in view of its paramount importance, the evangelistic work be pushed forward with increased vigour and earnestness, in order, if possible, to save the present generation."

This resolution was passed unanimously.

The following resolution was then introduced, signed by Rev. J. H. Taylor:—

"That a Committee be appointed to consider and report on comity in mission work and on the division of the field. That they be requested to advise on the subjects (1) of dealing with persons who are recognised candidates for baptism (2) and with church members under discipline (3) with the employment of members of other churches (a) for spiritual work and (b) for secular work without the concurrence of their own pastors. That they also consider the question of division of the field (1) with reference to common occupation, how far desirable, and (2) to division of the whole field, with a view to early occupation, so that no important part of the whole may be neglected."

After some discussion, Dr. Williamson presented the following, which was moved as a substitute:—"As regards the discussion on the division of the field we recommend (1) That the missionaries in each province meet together or consult together by correspondence, ascertain the circumstances and necessities of the province in which they are located, and endeavour by mutual co-operation that the whole province be visited either by foreign or native evangelists. (2) That as regards those provinces in which there are few Protestant missionaries, the Committee of Correspondence be instructed to bear them specially in mind in case of new societies seeking spheres of labour or large reinforcements arriving to churches or societies already on the field."

Rev. J. H. Taylor explained that the points covered in his resolution are all practical ones, which continually arise. Mutual consideration was necessary, and they would do well to settle these questions before separating.

Mr. Watson and Mr. Ost spoke of the understanding in the Committee on Union, that questions involving church discipline were not to be considered. Had it been otherwise, there would have been a majority and a minority report.

Dr. Nevius said it was desirable that a Committee should consider these and similar questions. He suggested that all persons having motions or suggestions on this subject should present them, to be embodied in the reports.

Mr. Taylor suggested that these persons should appear before the Committee.

Rev. R. M. Ross thought the passing of this resolution would be a mistake, and that Dr. Williamson's resolution was much better.

Dr. Nevius said they were only to lay down principles. How should particular cases be dealt with? They were to be left to individuals.

Mr. Sparham proposed to lay the whole subject on the table. The contemplated action was likely to lead to misunderstanding. The discussions were to be put into Chinese, which would be likely to lead to misapprehension.

The motion to lay the subject on the table was then put, and lost.

After some further discussion, and a few minor amendments, a substitute was adopted, as follows: "That a Committee be appointed to consider the question of comity, and division of the field."

It was moved by Dr. Henry that the choice of the members of the Executive Committee on the simple *wên-li* and mandarin, and of the Committee on the annotated Bible be made unanimous.

The motion was carried.

In view of the necessary departure of Dr. B. C. Henry, it was voted that Mr. A. Kenmore be chosen to take his place as a Secretary. It was voted to continue the afternoon session as usual, and that a letter of thanks be sent to Mr. Pott for his invitation to Jessfield, with regrets that the Conference could not accept it, owing to the press of business.

Dr. Williamson then read the report of the Committee on Periodical Literature, and made some explanations with regard to the recommendations which it contained.

On motion the report was accepted and made the third order for Tuesday a.m. It was voted to hold an evening session from 8 till 9.30.

Rev. F. Ohlinger then read a paper on the subject "How far should Christians be required to abandon native customs?" Another paper on the same subject, prepared by Rev. H. V. Noyes, was read by Dr. Henry. The paper of Dr. Martin entitled "The worship of ancestors—a plea for toleration," was then read by Rev. Gilbert Reid.

This was followed by the paper of Dr. Gilbert on "The attitude of Christianity towards ancestral worship," which was greeted with great applause. In each of the last mentioned papers, but five, or in one case ten, minutes (without opportunity to reply) were allowed for a rapid summary of the papers presented.

Mr. Herring then gave notice that through the kindness of Mrs. Yates, copies of Dr. Yates' paper on 'Ancestral Worship', would be presented at the close of the session to all who desired it. The Conference moved a vote of thanks to Mrs. Yates.

Dr. Faber then spoke upon the topics of the last papers, and a long discussion ensued, in which Rev. M. Schaub, Rev. W. Muirhead, Dr. Thwing, Rev. J. Ross, Rev. Gilbert Reid, Rev. J. Hudson Taylor, and others took part: and it was eventually agreed to postpone further speeches on the topic until the evening.

Dr. Faber said the principal features of ancestral worship, formulated into short paragraphs, might be helpful to many in forming their judgments. (1) Ancestral worship presupposes the disembodied souls to be subject to the same desires and wants as souls living in the body. (2) Ancestral worship demands real sacrifices (even bloody), in the sense of ceremonial, of supplying the wants of the departed, of propitiating them, of removing calamities, of gaining special blessings. (3) Ancestral worship presupposes the happiness of the dead depending on the sacrifices from their living descendants. (4) Ancestral worship presupposes that the human soul, at the moment of death, is divided into three portion-souls, one going to Hades, one to remain at the grave, and one to reside in the tablet of the ancestral hall. (5) Ancestral worship presupposes that these three souls are attracted by the sacrificial ceremonial, and partake of the ethereal parts of the sacrifices. (6) Ancestral worship presupposes that all departed souls not favoured with sacrifices, turn into hungry ghosts, and cause all kinds of calamities to the living. (7) Ancestral worship presupposes the welfare of the living to be caused by the blessing from the departed. (8) Ancestral worship is not merely commemorative, but a pretended intercourse with the world of spirits, with the powers of Hades or of darkness, forbidden by Divine law. (9) Ancestral worship, in transgressing the boundaries of human obligation, evokes evils of a very serious nature. (10) Ancestral worship is destructive of a belief in future retribution, adjusted by God's righteousness. There are only distinguished rich and poor, not good and bad. (11) Ancestral worship places the Imperial ancestors on an equality with heaven and earth,

and the common gods or spirits (*shén*) are placed two degrees below. (See Mayers' *Chinese Government*, pp. 124, 126). (12) Ancestral worship is the source of geomancy, necromancy, and other abominable superstitions. (13) Ancestral worship is the cause of polygamy, and of much unhappiness in family life in China. (14) Ancestral worship creates and fosters clannishness, as each clan has its own ancestral protectors. Frequent disastrous village wars are the results. (15) Ancestral worship has developed an extreme view of paternal authority, which crushes individual liberty. (16) Ancestral worship enchains millions of talented people by ancient institutions, and prevents sound progress. (17) "Honour thy father and thy mother," is the divine law, which every Christian is bound to fulfil. There can be no doubt whatever about our Christian attitude to ancestral worship.

Rev. Martin Schaub said they must be careful not to take in hand mere patchwork reform. Anything that must and should develop itself from within, was not to be absolutely laid down as an external command. There was, for instance, the question of the betrothal of infants, which must be dealt with in much wisdom and patience. Missionaries formerly hoped to fight with strict church rules against this native custom, especially in vogue among the Hakkas, but they could not help perceiving that in many cases the fundamental condition for the fulfilment of these rules was lacking. The breaking with those deep-rooted customs must be the growth of a living faith. By dint of positive law and external authority, only improvements in the outward attire were introduced, like fragments of undressed cloth on an old garment, and so a worse rent was often made. But all should be united to make it a rule that native teachers, preachers, and elders must have broken with the betrothal of infants.

Mr. Muirhead said he did not know that there could be two opinions on the subject of Chinese ancestral worship. He could but think that the toleration of ancestral worship would be most injurious to the Christian Church. Hitherto this had been a kind of postulate with missionaries, and on good and substantial grounds. The Chinese converts fully allowed that this worship is inconsistent with the principles and practice of Christianity. Of this proposition, cases were then adduced. He thought that Dr. Blodget had admitted in his paper too much, as regards the Roman Catholics. The latter adopted a practice which from a Protestant standpoint was one and the same with that of the Chinese at large. A Roman Catholic whom he met in a temple, said that at certain times he took the tablets of his five ancestors who were

connected with the Roman Catholic Church, and called a priest to perform the service, not a foreigner but a native, because the latter was so much cheaper. When a French Admiral was killed, a Chinese convert who witnessed the services held at his funeral, said that Roman Catholics and Taoists use the same phraseology, such as "rescuing from a state of misery in the other world, the soul which has now departed." However the Pope may have interdicted it, the actual practice is one and the same with that of the heathen.

Dr. Thwing said that the same questions confronted them which confronted the Jesuits centuries ago, when the Legate of the Pope was imprisoned. In 1846 the Amoy Conference discussed this question, and unanimously decided that all emblems of ancestral worship must be destroyed. Dr. Yates had said that toleration of idolatry is treason to Christianity.

Rev. J. Ross said that all missionaries were of one mind as to superstition and idolatry of all grades. He cited the case of a Taoist, who said that the one thing which debarred many mandarins from entering the Church, was the position of the Church on ancestral worship. This man said that, eliminating the modern superstition and idolatry of this worship, his conscience was void of offence in practising these rites. If they could compromise—not with idolatry—and eliminate idolatrous accretions, then there would be many who would become converts. The unqualified negative debarred them, and they could not find their way. Some Chinese had been known to read the Scriptures and have family prayers, but they could not enter the Church, because the custom of ancestral worship was forbidden. The Korean Prince who was brought to China some years ago, and imprisoned at Paoingfu, saw there many Christian books. He returned to Corea, and according to report, assured his *attachés* that if Protestant Christianity would in some way so adapt ancestral worship as to exclude idolatry and superstition, he saw no reason why Corea should not be a Christian country within three years. The speaker said that his own mind was not definitely fixed, not on account of the paper read, but on account of these facts which should be taken into consideration.

Mr. Richard wished to say a few words on the real questions at issue, the principles to be considered in regard to it, the Scriptural view of some aspects of it, and on the practical view of it. The term "ancestral worship" prejudices the whole question. Although the reading of Dr. Martin's essay seemed to plead for toleration of ancestral worship, Dr. Martin really

did not plead for any such thing, for he distinctly said, that whatever is idolatrous cannot for a moment be entertained. It followed, then, that the real question is not toleration of what is idolatrous, but toleration of such rites in ancestral reverence as are not idolatrous. Again, however different the rites in China might be from the rites of the West in regard to this subject, that was no reason for condemning them, unless it could be shown that they are contrary to the best interests of man. As to the question of prostration, this seemed to be a matter of national taste and association, and was certainly more sanctioned in the Scriptures than were our Western customs. The Scriptures, old and new, abound in instances of prostration. In regard to the practical view of the question, the speaker went on to say that the country people in connection with the English Baptist Mission, after becoming Christians, had given little or no trouble in regard to this subject. The Christians at once recognised the difference between the worship of God, and the reverence due to ancestors, and easily gave up their numerous superstitions. Forms of funeral service have been prepared by various missions in the north, to show to the heathen that Christians are not wanting in respect to the departed. The feast of *ch'ing ming*, when the Chinese visit the graves, so nearly coincided in time with Easter, that it afforded a very suitable opportunity to dwell on immortality, and the resurrection of the dead. The Greek Church in Russia had settled this difficulty by holding periodical Christian services at the grave-yards.

Rev. Gilbert Reid objected to the insinuation that ancestral worship was altogether idolatry. This was not fair to Dr. Martin. There were two sides to this question, for there were two papers. This question would be a most trying one when Christianity comes to the literary classes. Could Christians not modify their position? The trouble was that the native Christians had no "usage." The question of conscience was analogous to that of dancing in Western lands. It must be left to the consciences of the people to decide for themselves. If their consciences could be trained, let it not be said to them dogmatically, "It is wrong." Missionaries had no more infallible authority than the Pope of Rome. The "eight permissions" were representative of all the Roman Catholic bodies, and not a mere "Jesuitical" permission. Dr. Martin was not taking the permission of the Jesuits, but a *via media* of those who adhere to reverence, but not to idolatry. Away with superstition, both in China, and in the West! Make the worship of Christ the foundation,

and the Chinese would not worship ancestors as they worship God.

Rev. J. Hudson Taylor wanted the time extended, and without making a motion to that effect asked those who dissented from the conclusion of Dr. Martin's paper to rise. Most of the audience then rose, upon which one of the preceding speakers protested that this was not a fair way to treat such a subject.

Mr. Taylor explained that he thought that however orthodox a man might be, others had the right to protest against his conclusions.

After some further remarks, it was voted to postpone the further discussion of the topic, until the evening.

It was moved to appoint a committee of five to express the sentiments of the Conference on the subject of ancestral worship, but the motion was unanimously rejected.

The Business Committee proposed that the remaining papers be taken as read, except that of Dr. Davis on statistics. Dr. Davis was willing to have his included.

Mr. Muirhead hoped that five minutes would be given to each paper.

It was decided that the papers be presented in *résumés* of five minutes each.

Mr. Bonnell presented to the Conference the letter which as corresponding secretary he had prepared to be sent to the missionaries unable to be present at the Conference. The letter was read, accepted and adopted, and ordered to be printed in the *Recorder* and in the *Messenger*. The session closed with prayer by Mr. Muirhead.

Monday Afternoon.

The meeting was opened with prayer by Rev. C. Leaman.

The report of the Committee appointed to draft an appeal for ordained missionaries, was presented by Mr. R. Mateer, and its adoption moved. A number of amendments having been proposed, some of which were adopted, and others of which were lost, it was voted to recommit the report, and to add the names of Mr. Bryson and Dr. Ashmore to the Committee. The ballot was then taken on the Permanent Executive Committee on the high *wên-li* version, and on the Permanent Committee of Correspondence.

The following names were reported by the Committee on Nominations, as the Committee on Comity, etc.

Rev. J. Hudson Taylor, F.R.G.S., Rev. A. G. Jones, Rev. R. M. Mateer, Rev. H. Blodget, D.D. Rev. J. Lees, Rev. Wm. Ashmore, D.D. Rev. J. C. Gibson, Rev. Wm. Bridie, Rev. J. Goddard, Rev. E. P. Wheatley, Rev. Dr. Kip, Rev. C. Hartwell.

On motion these persons were made the choice of the Conference.

The following were nominated as the Permanent Committee for explanatory notes and comments:—Methodist: Rev. Wm. Bridie, Canton, and Rev. J. Jackson, Kiukiang; Presbyterian: Rev. J. L. Whiting, Peking, and Rev. Wm. McGregor, Amoy; Baptist: Dr. R. H. Graves, Canton, and Rev. J. S. Whiteright, Chingchowfu; Congregationalist: Rev. D. Z. Sheffield, T'ungchow, and Rev. J. W. Pearce, Canton; Episcopalian: Archdeacon Moule, Shanghai, and Rev. F. R. Graves, Wuchang; Lutheran: Rev. A. Kellcher, Tamsui; German Reformed: Rev. Mr. Schaub, Tilong.

The Conference then adopted this Committee as its choice.

The following were nominated as a permanent Committee for collecting facts as to the use of alcoholic drinks by native Christians:—Dr. J. G. Kerr, Canton; Rev. J. Wherry, Peking; Dr. Douthwaite, Chefoo; Dr. Gillison, Hankow; Rev. D. S. Murray, Shanghai; Rev. G. H. Hubbard, Foochow; Rev. J. Ross, Moukden.

The Conference accepted this as their choice.

The following were then nominated as a Permanent Committee for the promotion of anti-opium societies:—Dr. J. G. Kerr, Canton; Dr. B. C. Atterbury, Peking; Archdeacon Moule, Shanghai; Dr. H. W. Whitney, Foochow; Rev. S. K. Clark, Kweiyangfu; Rev. A. G. Shorrock, Taiyuanfu; Rev. Dr. Griffith John, Hankow.

It was then moved that a committee of five be appointed, to combine the appeals for lay and clerical workers into one pithy, powerful appeal for a thousand men; and the motion was carried.

Mr. Fitch made a communication on the subject of the publication of the reports of the Conference. He said that the Mission Press would assume the financial responsibility of such publication. The main question was whether the papers already printed should be used in their present form. Otherwise it would involve the resetting of 300 pages of type. The cost had been about \$200, but this had been covered by the sale of the papers.

It was voted to appoint an Editorial Committee of three persons, to report to the Conference on the subject of editing and publishing its transactions. This committee, subsequently appointed, was Rev. N. J. Plumb, Mr. A. Kennure, and Mr. G. McIntosh.

The corresponding secretary was directed to refer communications on the subject of opium to the Permanent Committee on that subject, and to send a courteous letter to Rev. S. L. Baldwin, D.D., explaining that his letter, as coming from a single individual, could not, in the press of business, lead to any action on the part of the Conference.

It was voted to take up the report on harmonious working of Christian literature. This report was then presented by Dr. Faber. The report was then discussed at some length, and after several amendments was adopted in the following form:—

“Whereas it is generally acknowledged that, owing to various causes, a great part of the existing Protestant Christian literature in Chinese is unknown to many missionaries, and that consequently great waste of time and labour has resulted; and whereas it is highly desirable that steps be taken to make this literature more generally accessible,—

Resolved:—

I.—That a permanent Committee on Protestant Christian literature, to consist of seven members, be appointed, with the following duties:—

(a.) To collect information from all parts of the Empire on Protestant Christian books and tracts already published.

(b.) To endeavour to form a complete library of Protestant Christian Literature in Chinese.

(c.) To prepare a classified catalogue, discriminating between publications ‘out of print’ and those still ‘in circulation’, and giving as far as possible the following details:—Name in Chinese and in English, author’s name, style or dialect, size of page, number of pages, how printed (type, blocks, &c), where printed, when printed, where obtainable, price, and short descriptive note of contents.

(d.) To revise the above-mentioned catalogue from time to time as may be found desirable.

(e.) To gather information regarding works in preparation, and, when thought advisable, to publish such information in the *Recorder* and in the *Messenger*.

(f.) To endeavour to find writers who shall supply the more pressing wants in any department of Christian literature.

(g.) To secure adequate notices of new books and reprints in the *Recorder* and in the *Messenger*.

(h.) To secure, if practicable, a general depot at Snaanghai for the store and sale of all books on their classified catalogue; and also book rooms at important centres, where copies of such books may be seen.

II. That missionaries contemplating literary work be strongly recommended to communicate with this Committee before beginning such work.

The ballot for the Union Committee was announced, as follows:—Rev. G. F. Fitch; Rev. Wm. Muirhead; Rev. A. Williamson, LL.D.; Ven. Archdeacon Moule; Rev. J. W. Stevenson; Rev. D. W. Herring; Rev. Y. J. Allen, D.D. On motion, the election was made unanimous, and Rev. G. F. Fitch was made Chairman.

The report of the united Committee on the memorial to the Emperor of China, and the Committee on the relations of Chinese missions to the Chinese Government, was presented by Dr. Ashmore and made the second order for Tuesday morning.

Rev. J. W. Davis, D.D., then presented a brief abstract of his paper on "Direct results of missionary work in China, and statistics," explaining that it was the merest outline and summary, as follows:—

Foreign Missionaries.—Men 589, wives 390, single women 316. Total 1,295.

Native Helpers.—Ordained ministers 209, unordained 1,260, female helpers 180.

Medical Work.—Hospitals 61, dispensaries 43, patients (during 1889) 348,439.

Churches—Organised churches, 520; wholly self-supporting, 94; $\frac{1}{2}$ self-supporting, 22; $\frac{1}{4}$ self-supporting, 27.

Bible distribution, 1889—Bibles, 1,454; New Testaments, 22,402; portions, 642,131; total, 665,987.

Communicants, 37,287; Pupils in schools, 16,816; Contributions by native Christians, \$36,884.54.

Rev. J. Ross then presented an abstract of his paper on "Manchuria," and was followed by Rev. T. Barclay with a brief account of "The aboriginal tribes of Formosa." After this Mr. Gibson read a paper by Rev. J. B. A. Cook, on "The Chinese in Singapore." Rev. F. A. Steven presented a paper on "Missionary effort among the Chinese in Burma," after which Rev. F. A. Steven presented a paper by Rev. Geo. W. Clark, on "The Miao-tzu, and other tribes of Western China."

The Chairman announced that the Conference had now reached the end of the formal programme.

The Committee for a united appeal was nominated as follows: Rev. J. Hudson Taylor; Dr. Wm. Ashmore; Dr. Hunter Corbett; Dr. C. W. Mateer; Rev. C. F. Reid. This was upon motion declared to be the choice of the Conference.

It was voted that the resolution of thankfulness to God, for the deliverance from danger, on Friday last, be printed as a footnote in the records of the Conference.

The session closed with prayer by Dr. Williamson.

Monday Evening.

The Conference met, Rev. D. Hill in the chair. Rev. J. Hudson Taylor led in prayer.

The following was announced as the result of the ballot for the Executive Committee on the *wen-li* version:—

Revs. E. Faber, D.D., R. Lechler, J. C. Gibson, Arthur Elwin, J. W. Stevenson, F. W. Baller, Thomas Bryson, C. Goodrich,

L. W. Pilcher, D.D., John Wherry, Young John Allen, D.D., R. H. Graves, D.D.

On motion this choice was made unanimous, and Dr. Faber was appointed Chairman, it being understood that if Dr. Faber should find himself unable to preside over several committees, the chairmanship which he might resign should be decided by the vote of the committee itself.

The Conference proceeded to discuss the papers read on the subject of Ancestral Worship.

Rev. Y. K. Yen explained the notions underlying the Chinese use of ancestral tablets. He said he would not have in his house even a picture of his parents. No Christian would countenance Chinese worship of ancestors, because it is mixed up in idolatry. The Chinese say that Christians do not reverence their ancestors; but they did reverence them, as men—not as gods. Christians should be encouraged in innocent and beneficial ways of reverencing ancestors. The idea of worship in the Chinese ancestral services was in the Chinese brain itself. Dr. Martin said that it developed useful ideas. True, but Christianity had something still better. It was better to see the Chinese heathens, than to see them nothing. Ancestral worship should not be knocked away, unless the Chinese were given Christianity, through which they would in the end certainly get truer ideas.

Rev. J. Ross said there had been much misunderstanding on this question. He wished to introduce two resolutions to clear up matters, as follows:—

(1) "That no idolatrous or superstitious custom connected with ancestral worship or ritual, can be tolerated in the Christian church. (2) That this Conference nominate a committee of five, of which Drs. Martin and Blodget be members, to investigate the subject of ancestral worship, and to ascertain what, if any, practices connected with it may be without inconsistency retained by Christian converts, and to report the results of their investigation in the *Recorder*, and in the *Messenger*."

Mr. Ross said there was no difference of opinion among them, as to the practice of superstition. The difficulty was about the word "worship" and what it covers. He did not wish to commit himself to Dr. Martin's conclusion, if the words were used in the ordinary sense. He thought the proposed resolutions offered a practical way out of the difficulty.

Rev. D. N. Lyon said—I should be very sorry to know that the conclusions reached by Dr. Martin are accepted by any other missionary in China, for I am sure that if there is any idolatry in China, it is found in ancestral worship. The objects worshipped by the Chinese may be divided

into three classes (1) nature, (2) imaginary beings, (3) dead men. They are all idolatrous in that they are the worship of the creature rather than the Creator, who is blessed for evermore. The essayist has used the beautiful figure of the cloud tinged with the sunlight to represent ancestral worship as pure in itself, but only tinged with idolatry. I should reverse the figure, and say that ancestral worship is the dark cloud of idolatry and superstition, slightly tinged with the sunlight of filial piety. It is a cloud beautiful in its exterior, but a cloud nevertheless which shuts out God. I think the filial piety of the Chinese has been the subject of far too much laudation on the part of foreigners. The quintessence of the whole system of ancestral worship is a slavish fear of ghosts, and of their supposed power to injure the living, if not propitiated by offerings. The call is for compromise, but where is the ground for compromise? Most of the gods worshipped in China are somebody's ancestors; and I should like, in the name of common sense, to ask whether it is any less idolatrous to worship one's own progenitors, than to worship the progenitors of somebody else. The ingenious attempt made by Dr. Martin to explain away the three essentials of worship as found in this system, namely, prostrations, invocations, and offerings, could be applied equally well to the worship of the true God. True, the Scriptures make little of posture, but they make a great deal of invocations and offerings. It was for transgressing in these three particulars that the Israelites were visited with the judgments of God, not once or twice, but repeatedly, all through their history. If prostrations, prayers, and offerings to the spirits of the dead are not idolatry, then there is no idolatry, and the first and second commandments were a mistake, and God's judgments upon idolatry from Babel down to the present time have been outrageously unjust.

Dr. Williamson said—In discussing ancestral worship we have to remember that we are touching the foundation stones of this great empire and all its institutions. It therefore becomes us to proceed with the greatest possible caution; and I wish I had more time to place this view of the question fully before you. No doubt it had its origin in filial piety, but it very early assumed the form of a defined cult, so much so that at the opening of Chinese history we find it already in a measure recognised. There can be no question but that these rites have had a beneficial effect on China. They have tended largely to consolidate and perpetuate the nation. The dynasty comes and goes, but the family remains from generation to ge-

neration binding the people together. Again, it has kept up, in a very marked manner, the morality of the people; and keeps it up still, so that with all its drawbacks, China presents socially and morally a very different aspect from all other non-Christian countries. At the same time I fully believe that this system is nine-tenths idolatry, and an error from top to bottom. Hence arises the question, how shall we best deal with it? Well, I believe this matter will settle itself, and needs no formal attack. And my reasons are threefold:—(1) Whenever a man comes to understand the nature and destiny of the human soul he must cease to worship his ancestors; (2) Whenever a man realises his relationship to God and human responsibility he cannot but give up this custom; and (3) I have found educated Chinese under the influence of these truths and without any special encouragement give it up of their own accord. My standpoint therefore is that our best plan is widely to diffuse the knowledge of the soul and fatherhood of God, and thus ancestral worship will gradually vanish like the mists of the night before the rising sun. Mr. Yen said we should not knock down a prop until we have something to put in its place. As a general principle this is correct. And here our divine religion comes in. We are here to fulfil. Our religion strengthens filial piety by giving Divine sanction to it. It also ennobles every human relationship, and renders still more sacred the ties of father and mother, husband and wife, brother and sister, and ruler and subject. Moreover we implement the vague surmises of the Chinese as to the continued existence of the soul by the explicit statements of Revelation; and we add to the acceptance and grandeur of our teaching by the assurance that parents, children and friends shall meet again in Heaven. We thus supplant the shadowy by the real, the human by the divine. We therefore do the very best service to the nation. The Chinese therefore need not fear us; for our teaching elevates and strengthens every bond in the Empire—the family bond, the social bond, and the national bond. We are come to fulfil all that is good in China, and impart an additional power for good to everything that tends to the highest welfare of the people and the nation as a whole. We seek no violent changes—only to add new life to this old Empire, and all the foundation stones will receive additional support. Our policy therefore should be the diffusion of knowledge on all these great topics—let the light in and the darkness will of itself flee away. There is no need for any crusade against this ancestral worship. In closing I would deprecate any formal antagonistic

resolution, still more because such action would be sure to be misinterpreted by the Chinese. It would rouse the opposition of all classes of the people, needlessly complicate our relations with every grade, rich and poor alike, and place a powerful weapon in the hands of the mandarins, which they would most assuredly use against us. Let us have faith in the truth, and deal with individual cases as they come up on their own merits, but abstain from running tilt against this system which will by-and-by rectify itself.

Mr. James said he could not tell how much was right in ancestral worship, and how much was wrong. Few foreigners thoroughly understood this subject. Whatever in it was non-classical could easily be abolished. Dr. Martin, and those who followed him, had been charged with desiring a compromise with idolatry. There was no one who for a moment desired it, and it was not fair to insinuate this. They must be fair toward all things. What was wrong, must be forbidden. Non-important matters of form and ceremony might be left to be expelled by the power of truth in the hearts of the people. They must not be too ready to denounce and attack. They must first offer the Chinese a better way—something to meet their needs better. They ought to study this subject more. In order to attack ancestral worship, they must understand it. The close of Dr. Martin's paper was inconsistent with some other things in it.

Mr. Gibson said there was evidently a great deal of strong feeling on this subject, and they ought to have strong opinions. Therefore they should use measured language, and should not say that any missionary was in favour of idolatry. He thought Dr. Martin's conclusion was quite wrong. He (the speaker) did not see how they could let this matter alone, as Dr. Martin advised. They dealt with applicants for baptism, who were all mixed up with ancestral worship. These must be advised. The native church would bear the missionaries out most thoroughly. None would be more amazed than the native elders, if missionaries were to say that ancestral worship is right. The principal question was not the attitude of the worshipper. A more important question was, what is the real essence of this worship? In the south of China, at least, it was not worship; it was a selfish fear of the dead. If these people can be shown that there is a God, and that His worshippers are set free, they would regard freedom from a bondage to demons as a great gift. The Chinese said to us, "You are not filial." We said in reply, "It is you who are not filial. You say that your own ancestors will come back to plague you, and to prevent this you use

the offerings." This was a sound answer. Whatever the theory, the main part was merely a ritual by which the evil influence of the spirits of the dead was warded off. There was also a little remnant of kindly feeling towards the dead. They should pay more attention to the funeral rites of the native church; they should have a ritual service; they should all go to the grave, and sing Christian hymns expressing the hope of a resurrection. Then the heathen will say, "After all, Christians do not dishonour their dead." Thus there would be an opportunity of preaching the gospel.

Dr. Eddins said that four years ago Mr. Pearce had sent him a book which treated of ancestral worship, with attacks upon Christianity. He took up the subject and went through these passages. The result would be found in the *Chinese Recorder*. The arguments of the very able native Christians who replied, were that the present system of ancestral worship belongs to the Sung Dynasty. The names of those most eminent men Chu Hsi and Ssu Ma Kwang were connected with the present ancestral rites. These had no great antiquity; not more than about a thousand years. The Christian writers quoted to show that the present practices differed from those of classical times in several important particulars. They were not the same as the rites of the time of Confucius; the "cold collation," and the *ch'ing ming* worship—these are modern. The literati should be met with quotations and asked to look into the ancient books, where they would find that they had themselves abandoned the ancient rites. Still, there was something beautiful and noble in ancestral worship. The essence of it was filial piety, a part of the Ten Commandments, let it not be called idolatry. Let them throw that which is modern aside. The Chinese would see, by the light of the Scriptures, that ancestral worship is inconsistent with the doctrine of Christ. Ancestral worship would pass away, like clouds before the sun.

Mr. Elwin called attention to the closing sentence of Dr. Martin's paper. The way to heaven is a "narrow way." We should not try to make it broad; we were naturally so inclined. The largest temple on the hill in the city of Hangchow was devoted to "ancestors" who had no "descendants," where the hungry ghosts are fed and clothed. A Chinese who was asked how he knew, that, contrary to all experience, paper clothes, &c., become silk, &c., in another world, retorted "And how do you know that they do not?"

Rev. W. T. A. Barber said: We want to get behind the paper clothes, the fire-crackers, and all the other accretions, to the idea which is the root of all; we want to realise what is in the mind of the

Confucian scholar apart from the influence of his wife or of the priest. Our final battle in China will not be against idolatry, it will be against the self-satisfied Confucian philosophy which is at the root of the nation's mental life. I think we scarcely realise sufficiently that when we tell a literary man that ancestral worship is wrong, we seem to him to sap the very basis of all morality. He is shocked through and through; it is as if a Chinese assured me with earnestness that I am doing a guilty and stupid thing in worshipping God. In this very comparison we see the sin of ancestral worship. Yet it appears to me that we often shut ourselves out from all influence with such men, by our absolute lack of sympathy in the statement of our views. I know a literary man of good degree who said in conversation, "Your honourable religion is good, but there is one thing you will never get us Chinese to do—and that is to give up the worship of our ancestors." I know another who after seventeen years of hearing and fighting the Gospel has accepted it, and been baptised, and at great sacrifice is remaining true. When New Year was drawing near, I warned him, and asked him what his view was of ancestral worship. He thought awhile and then slowly and sadly said, "I see that it is wrong, and so I must not go home." Why did he see it to be wrong? Because there had come into his heart a newer and a nobler worship. He was learning something of that perfect love which casteth out fear. That is the secret of true teaching on this as on other subjects. We must not enter as an armed man to rouse all the animosity of the scholar. We must so stand by his side, as to show him the better thing we have to teach him, and the expulsive power of a new affection will drive out the old mistaken view. I have conducted Christian funerals, where within the sound of Buddhist bells the words of the beautiful Church service have spoken of the resurrection hope, and where the Christian hymn of resignation has lent emphasis to words addressed to the wondering heathen gathered round. And it is by such tokens of a reverence and love which binds earth and Heaven that we shall lead the thoughtful scholar into that larger sphere of knowledge and of life where what is essentially true in the worship of ancestors shall find its consummation in the worship of the one great source of all, the one great ancestor, even our Father which is in Heaven.

Rev. C. F. Reid said we preached Christianity as a perfect religion. Any concession was an admission that there is an imperfection in our religion. The Chinese would take hold of any such concession. Slight concessions would be followed by others, and we shall be com-

pelled to make concession after concession. Therefore let Christians keep an unbroken front, with no compromise or concession.

Rev. J. N. B. Smith called attention to the fact that no officials join the Christian Church, as analogous to the condition of things in the days of Christ, when it was scornfully asked: "Have any of the rulers believed on Him? But this people which knoweth not the law, is accursed."

Mr. Pigott said that Dr. Martin had used three arguments as an apology for ancestral offerings of which one was the wreaths which we take to God's acre. We made bows, and why should not Chinese make bows to their ancestors in their graves? Did we believe in three souls? What was the use of words, if there was really no one to hear them? This proposition was a real compromise.

Mr. Bryant quoted various sections of Dr. Martin's paper which admitted that ancestral worship was full of idolatry. How then did Dr. Martin arrive at his conclusion? Ancestral worship is a superstitious and idolatrous practice. He suggested more care for the graves than the northern Chinese generally take. Why not "sweep the graves" in reality, but without any further rites? In this way something could be done, without sanctioning ancestral worship.

Rev. Gilbert Reid, who had read Dr. Martin's paper, occupied the time allowed for a reply, in reading further extracts from the paper, without comments.

It was moved by Rev. T. Bryson to lay Mr. Ross's resolutions on the table, which was carried.

A motion was made to omit Dr. Martin's paper from the Conference records. The precedent was cited of the two papers presented at the last Conference, and not printed in the records on account of alleged trenching on the "term question."

Dr. Blodget explained the radical difference in the two cases, and hoped Dr. Martin's paper would not be omitted.

An inquiry being made as to whether the Conference papers were to be translated into Chinese, Dr. Edkins, Chairman of the Committee on the report in Chinese, said that the Committee had no idea of translating any of the papers. The motion to omit the paper from the records was lost.

On motion the Conference adjourned, and the session closed with a prayer by the Chairman.

Twelfth Day, Tuesday, 20th May.

The devotional meeting was led by Rev. J. Lees.

The Conference was called to order, Dr. Nevius in the chair. The minutes were read, and after correction adopted.

Dr. Mateer offered the following resolution:—

"Whereas Dr. Martin, in his paper entitled 'Ancestral worship—a plea for toleration,' has reached the conclusion 'that missionaries should refrain from any interference with the native mode of honouring ancestors, and leave the reformation of the system to the influence of divine truth when it gets a firmer hold on the national mind,'

"Resolved that this Conference records its dissent from this conclusion and affirms belief that idolatry is an essential constituent of ancestral worship."

Dr. Mateer, in explaining this resolution, said they could not afford to let the paper go without something more than a few speeches. The effect of it upon the general Christian public was more important than upon the Chinese. Protestant missionaries would be held up as ready to tolerate the worship of ancestors. They must put themselves on record; the majority of the Conference owed it to themselves to do so. It would be well to have the ayes and noes taken.

Rev. J. Ross said there was no question about the feeling of the Conference as to idolatrous practices. If this motion was sent forth they were committed to the statement that there is nothing in ancestral worship that they could tolerate.

Dr. Mateer replied that the resolution did not say that there was nothing in ancestral worship which could be tolerated.

Mr. Ross said that if it could be implied that there was something not essentially idolatrous, he should be willing to vote for it.

Dr. Mateer said the paper of Dr. Martin concluded by saying that they should "refrain from any interference," i.e., let it stand in its integrity. Upon these terms when would Christianity get strong hold of the national mind? The passage was given entire in the resolution, and he dissented from the logic of the quotation.

Mr. Ross wanted to insert the words "at present."

Dr. Mateer replied that they were dealing with ancestral worship "at present"; they did not know what it would turn out in the future.

Rev. J. Hudson Taylor said ancestral worship was the subject, not the funeral rites of Chinese Christians. Ancestral worship was idolatry from beginning to end, and everything in it. The worship of any being but Jehovah was immoral. There could be no toleration of any other worship, until they revised the Ten Commandments. He was profoundly thankful that the Conference had an opportunity to dissent from the conclusion of their respected friend (Dr. Martin). No word of disrespect to him was spoken, but his conclusion was

totally wrong. The speaker concluded by supporting the resolution as it stood.

Dr. Williamson said the system of ancestral worship was nine-tenths idolatry, error from beginning to end. The question was how to deal with this subject. They had the whole of China to look at, as well as the churches at home. One-fourth of the human race was not able to understand the position. They would raise opposition from one end of China to the other. Let no resolution be come to. In course of time the matter would settle itself. Instances could be given of these errors being dissipated—silently, yet powerfully undermined. Before sitting down Dr. Williamson moved the previous question, the effect being, if the vote was affirmative, to cut off debate, and lead to the immediate putting of the main question.

The previous question being ordered to be put, the resolution was carried by a large majority.

At this point a discussion ensued (1) as to the propriety of calling for the ayes shown on the resolution just passed; (2) as to the propriety of cutting off the debate when only a part of those who wished to speak had spoken. One of those who had opposed the resolution protested, not against the resolution but against the method of closing the debate, and at the afternoon session presented his protest in writing. While it was under discussion in the afternoon session the member who had presented the protest withdrew it in the interest of harmony, and the matter dropped. The discussion referred to in the forenoon was strictly speaking out of order, as there was no question before the meeting, and the afternoon discussion was of no consequence, as no action was taken.

Rev. N. J. Plumb on behalf of the Committee on publication of the records, reported as follows:—The Committee on the publication of the General Conference Records beg leave to submit the following report:—

We recommend:

(1). That an editorial committee be appointed, consisting of Messrs. W. J. Lewis, W. T. A. Barber and J. R. Hykes.

(2). That the Presbyterian Mission Press of Shanghai be entrusted with the publication of the report.

(3). That the report be published in one volume if practicable, to conform in general to the records of the Missionary Conference of 1877 with the addition of inlet headings and headlines.

(4). That the volume contain proper indices, statistics, and a good map of China.

(5). That the editorial committee be requested to prepare a brief abstract of the business of the Conference, including the Committees appointed, and the resolutions adopted, and also to prepare a short account of the origin of the Conference and the steps

taken to bring it about, to be printed as an introduction to the book.

Mr. Plumb explained that this recommendation contemplated the resetting of type for the essays already printed, which would probably increase the expense by forty or fifty cents per volume. The records would present somewhat the appearance of the volume on the London Missionary Conference of 1888. The editorial Committee must be accessible to one another, and would have discretionary power.

After some discussion, the report was adopted in the form given above.

The report of the Committee appointed to draft an appeal for ordained missionaries was then read by Rev. Robert Mateer.

Mr. Bryson objected to the statement that "the whole of China is now open." Hunan was not open. Kuangsi had yet to receive a single missionary within its borders. It was not desirable to overstate the facts. Some churches could be pressed to send out their best men, but he objected to the concentration of thought upon educated men. They wanted the best, most cultivated, and most spiritual men. They wanted men of learning; not men to make books, but men to preach.

Mr. Herring said that this was a good suggestion. It was hard to get an educator down to preaching the Gospel.

Mr. Bonnell said there were various ways of preaching the Gospel, and teaching was one of them.

Dr. Wherry said that persons were actually called for now to enter the province of Kuangsi.

Mr. Mateer explained that by "open" it was meant that the Government offered no opposition to missionaries.

Dr. Ashmore said the appeal only claimed that "the whole of China is now open to missionary effort." Even Hunan was open to that, though missionaries may not get in there. Evangelisation was the supreme need of the hour.

After some minor amendments, the report was adopted in the following form:—

An appeal for ordained Missionaries, from the Missionary Conference held in Shanghai in May, 1890, to all our churches.

Greeting:—

Realising as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature"; therefore,

Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men.

The whole of China is now open to missionary effort and needs a large number of men of

prayer, of patient endurance and of common sense,—men full of the Holy Ghost, and of faith in the Gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual as well as spiritual endowments,—men who shall be able to engage in and direct the work of evangelisation, to educate, train and induct into their work a native pastorate, to found and conduct educational institutions and to provide a general theological, scientific and periodical literature.

Seeing as we do the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not, "Why should I go?" but, "Why should I *not* go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the home churches, we still urge young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by his Holy Spirit in behalf of this vast and ripening field.

Rev. J. Hudson Taylor then reported on behalf of the Committee appointed to make a combined appeal, which was read and after minor amendments was adopted unanimously in the following form:—

An appeal to all Protestant Churches of Christian lands.

Dear Brethren in Christ,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained Missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant Churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation, and;

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books, and preaching to the masses, to lend a strong

helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick :

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls one thousand men within five years from this time. We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Committee, { J. HUDSON TAYLOR.
WM. ASHMORE.
H. CORBETT.
C. W. MATEER.
C. F. REID.

Shanghai, May 1890.

The session closed with prayer, by Rev. J. Williamson, of Fenghwa.

Tuesday Afternoon.

The Conference was opened with prayer by Rev. S. A. Gould.

In the absence of Mr. Fryer, Dr. Mateer presented the report of the Committee appointed to report to the Conference, in regard to the work of the School and Text-book Committee of the last Conference. The report was read, and unanimously adopted, as follows :—

We recommend to the Conference the following action :—

1.—Resolved, that this Conference record its high appreciation of the services of the members of the School and Text Book Series Committee, and that special mention be made of the time and labour so freely given by Rev. A. Williamson, LL.D., and of Mr. John Fryer, and

2.—Whereas, an Educational Association has now been organised with a view to the promotion of educational interests in China, including specially the matters of school and text books, and scientific terminology, therefore

Resolved, that the books, maps, blocks, and other assets and liabilities of the School and Text-books Series Committee be transferred to the Educational Association of China, with the proviso that any authors, who may not wish their books so transferred, have the privilege of withdrawing them on equitable terms.

Dr. Ashmore, on behalf of the united Committee on Memorial to the Throne, and the Relation of Christian Missions to the Chinese Government, presented their final report, which after some amendments was adopted in the following form :—

Whereas the late republication and the wide distribution of grave charges against

Christian Missions, tending to arouse dangerous riots, have been brought to the notice of the Conference, and

Whereas some of the chief authorities of the Empire have expressed a desire to be more fully informed of our aims and purposes, we recommend with a view to a better understanding ;—

1.—That a Committee be appointed to prepare an address for presentation to the Chinese Government, to the following effect :

1.—To thank the Government for the protection it has given us in the past.

2.—To lay before the Government the false charges made against us, pointing out the danger of serious consequences unless their circulation be prohibited.

3.—To pray the Government to take immediate and effective measures to check their circulation, and to make known throughout the Empire the truth in the case.

4.—To state what we do believe and teach, showing that everywhere we inculcate loyalty, peace and charity, and that in all our work we seek nothing but the best interests of China and the Chinese.

II.—That the best way of presenting the address be left to the discretion of this Committee.

III.—That this Committee shall consist of seven persons appointed by this Conference.

The following persons were chosen by the Conference as a Committee in accordance with the foregoing report :—Rev. Y. J. Allen, D.D.; Rev. Griffith John, D.D.; Rt. Rev. Bishop Moule; Rev. Wm. Ashmore, D.D.; Rev. J. Wherry, D.D.; Rev. H. Blodget, D.D.; Rev. T. Richard.

Rev. J. Hudson Taylor on behalf of the Committee on Unity and division of the field presented their report, which was taken up section by section, amended, and adopted in the following form :—

In view of the spirit of unity, and brotherly love prevailing among us, and of the little time which remains before the Conference closes, we do not feel it necessary to do more than suggest the following resolutions, which embody some of the ordinary rules of procedure long in use in many of our missions.

Resolved, that we advise :—

1.—That as a general rule, the common occupation of smaller cities and the districts around them, is not the most profitable way of utilising our forces, but that larger cities and districts should be considered open for common occupation and especially so when they are needful bases for the occupation of the regions.

2.—That we strongly recommend that societies wishing to begin or to extend work, be urged to take into consideration unoccupied territory so as speedily to cover the whole field.

3.—That in case of disagreement as to occupation of territory, on any other matters connected with their work, it is

recommended that the societies concerned seek the arbitration of disinterested parties on the field.

4.—That where two or more missions are working in one place, care should be exercised not to receive applications for baptism from persons who are already recognised candidates of another church.

5.—That we mutually respect the acts of discipline of the various churches.

6.—That we recognise the inherent right of every church member to transfer his membership to another denomination, but recommend to all concerned great caution in dealing with such cases.

7.—That no overtures for taking members of other churches into mission employment be made without consultation with the missionary in charge.

On behalf of the Committee on Periodical Literature, Dr. Williamson presented their report, which was read, and after being amended by striking out Art. IV (which instructed the Committee of Correspondence "to take into consideration the question of an undenominational church paper for all China"), was adopted in the following form:—

1.—We find that the following Christian periodicals are at present in existence, and recommend that efforts be made to extend the circulation and usefulness of all. (*)

2.—We recommend that the proprietors and editors of the different Christian periodicals above named co-operate with each other by exchange of papers, wood-cuts, stereotypes, etc., with the view of strengthening each other's hands and extending the important work in which they are engaged.

3.—In view of the powerful influence of periodical literature, we earnestly recommend that all missionaries in their respective stations make the extension of this branch of literature an object of active personal effort and constant prayer.

It was moved that the Committee appointed to report the proceedings of the Conference in Chinese be also authorised to prepare a letter of greeting and exhortation, in the name of this Conference, to the native pastors, evangelists and Christians generally; and that the brief circular letter from the General Missionary Conference held in London in 1888, to pastors and Christians of all nationalities, which as yet is not circulated in Chinese, be also translated and sent bound up with the report to the native Christians. The motion was carried.

It was moved that the Committee on the appeal for one thousand men be made permanent; that they periodically report on the result of this appeal in bringing the men required into the field; that this Conference urge missionaries returning home, to press the subject on behalf of this Conference. The motion was carried.

The following were nominated as the permanent Committee on Protestant Christian literature, as provided in the report on harmonious working in Christian literature:—Mr. A. Kenmure, Canton; Rev. Dr. Farnham, Shanghai; Rev. Dr. Wherry, Peking; Rev. N. J. Plumb, Foochow; Rev. C. S. Sparham, Hankow; Rev. A. G. Jones, Chouping; Rev. C. A. Stanley, Tientsin. The Conference accepted this committee as their choice and Mr. Kenmure was appointed Chairman.

Dr. Edkins brought forward a suggestion for a recognition of the Chinese branches of the Evangelical Alliance, and that the Conference should continue and extend their work.

Dr. Wherry proposed that the whole matter be referred to the Committee of Correspondence, and that the result of their deliberations be published in the *Recorder*, and in the *Messenger*. The motion was carried.

(*) Name.	Begun.	Place of Publication.	Style.	Editor.
1. The Children's News ...	1874	Foochow.	Char. Colloq., illus.	Mrs. Plumb and Mrs. Hubbard.
2. The Church Advocate ..	1874	"	Wên-li.	Rev. N. J. Plumb.
3. The Child's Paper	1875	Shanghai.	Wên-li, illustrated.	Rev. Messrs. Farnham and Cardwell.
4. The Chin. Illust. News.	1880	"	"	"
5. The Church News ...	1885	Taiwanfu.	Roman Vernacular.	Rev. Thomas Barclay.
6. The Little One's Own ..	1886	Shanghai.	Mandarin, illustrated.	Mrs. Foster.
7. The Chinese Evangelist	1888	New York.	English and Wên-li.	Messrs. J. S. Happer & P. Sun Yow.
8. Church News ...	1888	Amoy.	Roman Vernacular.	Rev. H. Thompson.
9. A Review of the Times.	1889	Shanghai.	Wên-li, illustrated.	Rev. Dr. Y. J. Allen.
10. The Gospel News ...	1888	"	Char. Colloq., illus.	Rev. J. N. B. Smith.
11. Chinese Boy's Own ..	1889	"	Wên-li, illustrated.	Mr. D. S. Murray.
12. Church News ...	1889	Swatow.	Roman Vern., illus.	Rev. J. C. Gibson.
13. Church Advocate.....	1890	Kiukiang.	Char. Mand. and Wên-li.	Rev. E. S. Little.

Rev. J. Wherry moved a very cordial and hearty vote of thanks to the pastor and trustees of the Union Church, for their great kindness in placing the building at the disposal of the Conference. This was unanimously carried. Rev. T. R. Stevenson made an appropriate response.

Rev. A. H. Smith moved a very hearty vote of thanks to the hosts and hostesses of the members of the Conference, and to those gentlemen who had placed empty houses at their disposal. The motion was unanimously carried.

Dr. Mateer moved a very hearty vote of thanks to the President and Secretaries of the Conference. The motion was carried, and Dr. Nevius and Mr. Hill responded. Mr. W. J. Lewis replied for the Secretaries.

Rev. C. F. Reid proposed a very hearty vote of thanks to Mr. Whitehouse, the Conference Organist, which was carried unanimously. A vote of thanks was also unanimously passed to the editors of the Shanghai papers, for the large amount of space devoted to recording the proceedings of the Conference. A vote of thanks was also unanimously passed to the steamship companies, for the reduction in fares to members attending the Conference. A vote of thanks was also passed to the Committee which made all the arrangements for the Conference, and also to the Business Committee of the Conference, which had done so much to make the Conference a success.

The session was closed with prayer by Rev. J. C. Garritt.

Tuesday Evening.

The closing meeting of the Conference was devoted chiefly to prayer and praise. Dr. Blodgett conducting the services. The minutes for the day were read by Mr. Barber, and after correction adopted.

At the close of the devotional exercises, the records of the Conference were signed in the presence of the Conference by the two Chairmen, and by the six Secretaries.

The service closed at a late hour with the Doxology and a prayer.

METHODS OF EVANGELISATION.

BY THE REV. J. HUDSON TAYLOR, OF THE CHINA INLAND MISSION.

A discourse delivered at the opening of the General Conference of Protestant Missionaries of China, Shanghai, 7th May, 1890.

"I have compassion on the multitude, etc." Matt. xv.; 32-38.

When, on leaving London, I received an invitation to preach at the opening of the Conference, I felt that I must refuse. Much

prayer was given to the matter. I concluded that it was God who was to be the speaker and if I could be little enough to let God speak through me, I might venture to speak.

In reading this account it touches all our hearts to remember—

1.—That the presence of our blessed Lord is kept before us. We read that Jesus called his disciples, Jesus asked and Jesus said thus and so. He opened to them his own loving heart of sympathy for the multitude. This is what we, gathered here to-day, need to feel, the Master's own heart. If He wishes the multitude to be fed, they must be fed. There is no question about it. Our duty is plain. The only possible question is How. Before this Christ had fed 5,000. The disciples had witnessed at once the needs of the people and the power of their Lord. Yet now they seem to be all unconscious of these things and raise the query "How can we? How can we fill so great a multitude?"

These doubts and questionings are just like those in which we ourselves indulge. We have been helped by Christ. Difficulties have been removed and yet the next time we come into similar straits our faith wavers and our hope grows dim. Yet Jesus does not upbraid them. His grace and gentleness are great. Nor does He upbraid us, though our faith is so feeble. He waits to bless, He, who is no longer in the feebleness of earthly flesh but reascended into heavenly glory at God's right hand.

2.—Notice that the disciples are used by Christ as instruments. He works through them and not independent of them. Should we not therefore co-operate with one another and not separate ourselves? Christ is the Vine and we are the branches. The unity of God's people should ever be kept in thought. We are one. God works through us, we are in Him and united to each other. At this period the disciples had not received the Holy Ghost, but Christ was with them to teach and guide.

Notice, too, we have the multitude, in this account of the Evangelist. It numbered 4,000 besides women and children. It seemed to appal the disciples; "Whence should we have so much bread in the wilderness as to fill so great a multitude?" So we exclaim "There is so much for us to do." We are too arithmetical in our thoughts as to how much or how little we have to do, and to do with. The widow of Sarepta had only a little meal and oil. Much money or food in her hands would have been a peril, for in the famine the hungry people would have very likely robbed her. A little with God's blessing is enough. God makes use of just what we have, to show his power and grace. He asked Moses what he had in his hand, then bade him cast it on the earth.

Lo, it became a serpent. He bade him thrust his hand into his bosom. It became leprous; again he placed it there and it was restored. The Master requires nothing outside and beyond ourselves, but only asks that we heartily put at His disposal just what we have.

Christ asks "How many loaves have you?" Fancy one of the disciples of a calculating turn of mind figuring up the needs of 4,000 with the seven loaves, on the basis of 5,000 fed with five loaves. That is the way we sometimes meanly reckon. But Christ wants *all*. We are to keep back nothing. An entire consecration is the test. As a conference we need to get near to God. It is not large numbers, experience and ability, so much as it is a thorough surrender of all we have to Him. Then our needs and China's needs will be fully met. If "All for Christ" be our motto then we shall be consecrated to the welfare of others. Our time, our treasure, our influence, our children will be lovingly and loyally given to Him. When the eye is single and the heart is true to Jesus, the whole body will be full of light. All questions brought before us in debate will be illuminated and all our surroundings will be full of light. We shall then know what to do.

Do you ask how this is to be had? Just put yourselves in the attitude of trust and of docility. With this complete self-surrender, all personal ends and selfish motives are abandoned. We shall not allow private feelings and ambitions to influence us, or ask which shall be greatest. Our only wish will be to know what is Christ's way, what is his thought and choice.

I expect a great and precious outcome from this gathering. He who fed the multitudes will feed us and care for us who have left home, kindred and country for his sake, and have come to labour in China. But the thought uppermost in my mind yet remains to be considered.

3.—The methods of feeding the multitude. Christ's methods were perfect, for He followed the father in all things. He acted not in a desultory way but orderly. He commanded them all the sit down on the ground. They sat doubtless as did the 5,000, in rows, to be more easily reached to avoid confusion. He gave thanks. He broke the seven loaves, then he gave to his disciples and they to the multitude. Each disciple took a portion of the company to serve. He left to their judgment and common sense the division of the work and the details. It is not likely that he told them just how much each was to receive, indeed it is natural to suppose that the first receivers became dividers. A man may have given a portion of what he received to his wife or child. So they who receive the

bread of life, the gospel of Christ, are to give the same to others.

I am glad that the subject of the division of the field is to come up. It is an important one and a difficult one. It is however, an easy problem for Christ. Let Him direct. Do just what He indicates to be our duty. We should not say "I'll try to." He does not ask us to try. I have looked through the Bible to see what it says about "trying" and I everywhere find the imperative command DO! The Holy Spirit is given to them who obey Him. Let our response be immediate and complete. Then may we look for Pentecostal blessings. Our few loaves and fishes will be surely multiplied.

This is an age of opportunity. Material forces are developed. Steam and electricity wait upon us. We have wealth abounding on every hand. But wealth is poverty if without God's blessing. Even meal in His hand is abundance. So we may be enriched by giving, as we are surely impoverished by withholding. Let us work, not fanatically, but with full trust in the Lord who has promised to bless us beyond our highest thought.

Without abandoning present organised methods of effort, may we not add auxiliaries, looking towards a rapid evangelisation of China? Can nothing be done to present the gospel of Christ speedily to the whole of this empire? To begin with, I think that there are not so many people here as has been represented. Correspondence and inquiry convince me that the statements of population have been greatly exaggerated. However, putting the number at 250,000,000—none would be likely to suggest a lower estimate—there are 50,000,000 families. Could we put into the field 500 qualified evangelists, each of them visiting 50 families a day, we should reach the entire population with the gospel in three years. Shall we not unite in an appeal to the church of Christ to send forth men and women in some such rapid work of evangelisation? Three or four days in a place cannot, indeed, accomplish all the work needed, yet much may be accomplished with God's blessing on the seed thus sown, afterwards to ripen and bring forth fruit. Christ drove away the apostles from some centres, lest they should stay too long in a place. But the work went on when the workers had left. Thirteen years ago at the last meeting of this conference, our appeal for labourers was not fruitless. Now there are in American schools of learning alone, 4,000 who have indicated a purpose to give themselves to foreign missionary service, if God shall open the way. At the first meeting here, thirteen years ago, but 19 bodies were represented; we now have 40 societies at work, under whose

wise supervision these evangelists might carry the truth by voice and printed page all over this empire.

Letters from all parts of the world assure me that prayer is offered, men and money ready. In Scandinavia 100 are to be had. It was said to me in Glasgow, "We can send 100 from this city alone." From the lay workers of England cannot 300 come? As for the United States, 500 is a number ridiculously small when 4,000, in various stages of preparation, are looking forward to the foreign field. For sixty generations Christ has been looking down upon us, and

upon the work with unspeakable interest. To His immediate followers He gave command to disciple all nations. He has commanded each generation to evangelise its own generation. Have we been heedful of our Lord's parting injunction? Shall we wait and let the people perish while we wait? No! In this sixtieth generation since our Lord wept in Gethsemane and did one Calvary, see to it, my brethren, that this blessed gospel of grace is carried to every hamlet in China and the offer of salvation is made to all whether they receive it or not.

SUMMARY.

"WHAT be it all about?" said a Cornish miner to a comrade, in a town where an ecclesiastical gathering was assembled. "I dunno, Jem," was the reply, "unless it be as the parsons have come for to swop sermons."

The miner's question was a perfectly legitimate one. It must in some form have presented itself, within the past month, to the minds of many individuals in Shanghai. About 430 persons, mainly missionaries, or those connected with some branch of missionary work, coming from every part of China proper, from Manchuria, from Japan, from the East Indies and India, at great expense of time and money, and to the interruption of their ordinary work, have spent together a fortnight.

What was it all about? What good has come of it? Let us endeavour from the standpoint of the members of the Conference themselves—for such a purpose the only satisfactory standpoint—to ascertain what the results of the Conference really are.

I.—First in the order of time, though not first in importance, may be specified the essays, more than fifty in number, which were presented to the Conference. Many of these essays are discussions by experts of topics which to the missionary are interesting and important. Some of these papers are brief synopses of general principles, while others are

exhaustive treatises. It is important also to observe, that no relevant subject and no class of subjects was omitted, or kept in the back-ground. It is indeed true that these essays might have been written without any Conference to hear abstracts of them, and to discuss the topics treated; but it is equally true that, without the stimulus of the Conference, most of the essays never would have been written, and thus a distinct and important addition to the missionary literature of China would have been missed. The reports of the discussion held upon the topics of the papers will be of interest to a wide circle of readers. No meetings during the whole session of the Conference were of more value than those devoted to questions on miscellaneous topics, with answers from men and women of special experience. Nothing but such a Conference could have struck out so many sparks of wisdom.

II.—For the space of forty years, there has been a serious and an hitherto insurmountable difference of opinion among the missionaries in China, in regard to the proper method of translating the Bible into the Chinese language. These differences were based partly upon the question as to the most suitable Chinese characters to be used in rendering the words, "God," "spirit" and "baptise," and partly upon the question as to the

general principles which should govern Bible translation. In proportion as missionaries occupied a wider area in China, and the numerous dialects were more perfectly understood, difficulties of Bible translation, already great, were much increased. Missionaries living in the vast regions throughout which mandarin is the spoken language, have been, for the most part, content to employ the translations made in that dialect; while those working in the central and southern coast provinces found it necessary to commit to writing the local dialects of these provinces. Within recent years, several scholars, in parts of China widely separated, have made two additional translations of the New Testament, neither in the literary style nor in that of the mandarin dialect, but in a compromise between the two, with a view to reach a class of readers for whom the former is too high, and the latter too low. The result of this perpetuation of all the old translations, with the addition of so many new ones, has been a bewildering multiplication of "versions," the evil of which has been universally felt and vainly lamented. Perhaps the most intractable element in the problem has been unavoidable, namely, personal feeling. The fires of the fierce controversy waged early in the fifties, which covered China with tracts and replies on each side of disputed questions, have, indeed, died away; but the conviction that this translation is better and more faithful than that, and therefore to be exclusively recommended, has on all hands survived in undiminished strength. The feeling that a revision, and perhaps even a wholly new translation ought to be made, and that when made it ought to be a "union version," has been widely prevalent. But the practical basis of such a version was no sooner discussed than it was at once perceived that the personal elements were extremely delicate; and the adjustment of the relation between the proposed new version, and those already existing, was a matter upon

which there was but a remote and tenuous prospect of agreement. At the very opening of the Conference, it became evident that whatever else might be accomplished, a "union version" of the Scriptures was beyond the pale of rational expectation. Such, generally speaking, being the conditions of the question, what did the Conference do about it? It may be replied in brief, that it appointed committees of able men to consider and report upon each branch of the subject. The translators, as well those who were absent as those who were present, exhibited upon all sides a most gratifying spirit of concession in the interests of harmony. The result was a series of reports from these committees, which showed that, after full consultation, absolute unanimity had been reached. The terms of adjustment have already been published, in the reports of these committees. The reports themselves define clearly and with precision the conditions under which the new versions are to be made. The method by which was settled the crucial question who the translators should be was simplicity itself, yet so obviously reasonable that no exception to it could well be taken. From an extended list of nominees, the Conference itself chose by printed ballots three "executive committees", one for a revised version in the high classical style, another for a revised version in the easy classical style, and a third for a revised version in mandarin. It is the duty of these committees to choose the translators, and when the versions shall have been completed, to superintend their publication. Two of these committees were to be composed of twelve persons, five English, five American, and two German. The committee for the mandarin version, however, was to be made up of ten persons chosen without reference to nationality. When the ballots for the last named committee were counted, it was found that, as the Chinese proverb runs, "The voice of the multitude is the voice of the sage"; for the wholly

unanticipated result was the selection of five Englishmen, four Americans, and one German, and these ten persons represented ten different societies. The vote by which these executive committees were made the unanimous choice of the Conference, was more than a mere formality. It represented a hearty acquiescence in a reasonable plan by which Bible translation in China may be simplified, unified and perfected.

In addition to the versions already named, a committee was chosen with reference to the rendering of the Scriptures into the various vernacular dialects of the empire, and other committees reported upon the best plans of reproducing the Bible and other books in styles adapted to the blind and to the deaf and dumb. The action thus taken in regard to a version of the Scriptures uniform for all China, was happily characterised by its senior member as "the crowning work of the Conference," and in the view of those qualified to express a sober opinion it is easily worth all that the Conference has cost.

III.—It has long been felt that there is a pressing need of a Bible in Chinese, with summaries, chapter headings, and brief explanations. Practical steps have been taken by the Conference toward securing this important result; and it is hoped that the fruits of this labour will be accepted and published by the Bible Societies.

IV.—It has likewise long been the conviction of a large majority of the missionaries in China, that in addition to the Bible just described, there is an urgent necessity for an edition of the Bible with annotations. The nature of this need was made clear in the forcible paper on this subject presented by Dr. Williamson, as well as in numerous cogent speeches from missionaries representing every part of the empire. The Conference elected by ballot an executive committee, similar to those chosen for the new versions, and it is the duty of this committee to choose suitable persons to prepare the needful annotations. Prudent pro-

visions requiring unanimity on the part of the annotators, who represent all the denominations, guard against the introduction of unsuitable notes. A union annotated Bible ranks next in importance to a union version, as an item of capital importance.

V.—After mature deliberation in committee, and full discussion in the general meeting, the Conference, in studiously temperate language, adopted a resolution protesting against the growth and sale of opium (as well as of anti-opium pills containing morphia) and calling upon the Christian Church to make more earnest efforts against this great evil.

VI.—A committee was appointed to inquire into the use of alcoholic liquors by the Chinese native Christians, and to report upon the subject to the next Conference.

VII.—The work and the material assets—books, maps, blocks, &c.—of the school and text-book committee appointed by the last Conference, have been turned over to an Educational Association of practical teachers, which has been organised with a view to the promotion of educational interests in China, especially including the matters of school and text books, and scientific terminology.

VIII.—With a view to secure harmonious working in literary effort, a permanent committee has been elected with a great variety of important duties, looking toward the unification, the classification, the storage and sale of standard books at important centres. Although not occupying a prominent place in the proceedings of the Conference, this action, if followed by the results contemplated, must prove of the utmost value to all missionaries.

IX.—A committee has been elected to present a statement to the Chinese Government, making it clear to the minds of those in authority in China what Christianity is, and what it aims at; and while thanking the Government for protection in the past, asking for the

immediate and effectual suppression of libellous charges against Christian missions. It is not unlikely that a representation emanating from all the missionaries in China, may receive from the Chinese Government considerate attention.

X.—An appeal has been framed on behalf of more than two hundred ladies, members of the Conference, and adopted as its own by the Conference itself, asking the women of Christendom to send more lady missionaries to China. An appeal has been made in the name of the Conference for a large reinforcement of lay workers. An appeal has also been made in the name of the Conference for a large reinforcement of ordained missionaries. These two last appeals, drafted by different committees, having been adopted by the Conference, were referred to a special committee which combined them into one grand appeal for 1,000 men within the next five years. This appeal was voted, not under the pressure of a transient enthusiasm, but as a sober business measure, in view of what has been actually accomplished in the past, and what is already in hand at present, as well as in view of the remoter needs of the future.

XI.—Statistics of mission work in China have been collected, more extended, more thorough and more careful than were ever before taken. Of these statistics only the briefest abstract has yet been given to the public. They show that there are forty-two different missionary organisations at present working in China (several missionaries being independent of any Society).

The late Conference was attended by more missionaries than, at the date of the Conference of 1877, were to be found in all China. At the close of 1889 the number of missionaries in China was 1,295, and the number is now much larger. The increase in 1889 over 1888, was 172.

The number of native communicants reported in 1877, was 13,035; at the end of 1889, the number was 37,287, an increase of more than 286 per cent.

The contributions of the native Christians (only) for the year 1889 were \$36,884.54, which lacks a little less than \$403 of being *an average of one dollar a member for all the native communicants in the empire.*

There are 520 organised churches, of which 94 are wholly self-supporting, and 49 others partly so. In the 61 hospitals, and the numerous dispensaries without hospitals, were treated in 1889 a total of 348,439 patients. A Conference with a record of this sort behind it, might well feel itself authorised to ask for more workers.

XII.—A committee was appointed to report upon the difficult subject of a division of the field, and upon comity between missions. The judicious recommendations in the report of this committee were unanimously adopted, and the committee itself was made permanent. Its labours can scarcely fail to promote practical harmony among individual missionaries, as well as between different societies.

XIII.—A permanent committee of correspondence was elected to serve as a medium of communication on subjects of common interest between missionaries in China, and to make provision for the next Conference. This committee will supply a link, the want of which has been much felt and the value of which will become increasingly apparent.

XIV.—The results of a Conference like this are not to be found merely in its formulated decisions. A knowledge is gained by isolated and perhaps discouraged workers, of other workers and other methods of work. Beyond the horizon there are seen to be "other heavens," and beyond men that are in sight there are perceived to be other men equally zealous, able and successful. Personal contact with such ought to be, and actually is, an educating force of supreme value.

No one could look in for a single day upon the Conference with its hoary heads of wisdom scattered among the ranks of younger recruits,

and not receive an impression of the wide range of experience represented by the seniors among this body of missionaries. Fourteen male members of the Conference have been in China thirty years or more, and since the senior missionary arrived, forty six years have elapsed.*

* SENIORS AMONG THE MISSIONARIES.

The following is a list of fourteen male members of the Missionary Conference, who have been in China thirty years, or longer, with the year of their arrival:—

Rev. A. P. Happer, D.D., Am. Pres., Canton, 1844.

Rev. Wm. Muirhead, London Mission, Shanghai, 1847.

Rev. Wm. Ashmore, D.D., Am. Bap. Miss. Union, Swatow, 1851.

Rev. Charles Hartwell, Am. Board, Foo-chow, 1853.

Rt. Rev. Bishop Burdon, Church Mission, Hongkong, 1853.

Rev. John L. Nevius, D.D., Am. Pres., Chefoo, 1854.

Rev. J. Hudson Taylor, Director, China Inland Mission, 1854.

J. G. Kerr, M.D., Am. Pres., Canton, 1854.

Rev. Henry Blodget, D.D., Am. Board, Peking, 1854.

Rev. Alex. Williamson, LL.D., Union Pres. Ch. of Scotland, Shanghai, 1855.

Rev. R. H. Graves, M.D., D.D., Am. So. Bap., Canton, 1856.

Rt. Rev. Bishop Moule, Church Mission, Hangchow, 1858.

Rev. Young J. Allen, D.D., Am. So. Meth., Shanghai, 1860.

Rev. J. M. W. Farnham, D.D., Am. Pres., Shanghai, 1860.

These fourteen men represent more than five hundred years of missionary service, most of which have been spent in China. What a vast and varied knowledge of China and the Chinese is represented by that little group!

We have spoken of the wide diversity of organisation to be found in mission work in China, but that diversity gained very little prominence in the sessions of the Conference. The predominant and overwhelming impression was that of unity in variety. Ten companies do not more naturally make a regiment, and several regiments constitute a brigade, than do the forty societies of Protestant missionaries in China form against heathenism one united army.

Whatever it may have done or have left undone, the Shanghai Conference of 1890 is both a prophecy and a promise of the day hinted at in the Latin verse found in some editions of Bagster's Testaments: "*Multæ terricolis linguæ, cœlestibus una.*" "To the dwellers upon earth there are many tongues; to those in heaven, but one."

REPORT OF THE LADIES' MEETINGS.

The ladies of the Shanghai Conference had a session by themselves on the evening of Wednesday, the 14th May, at eight o'clock, Mrs. C. W. Mateer, of Tungchow Fu, and Miss C. M. Ricketts, of Swatow, jointly presiding. Questions had been dropped into a box through the day and the object of this meeting was to hear the answers. Some speakers were limited to five minutes, some to two. The first questions were: Which is preferable for girls' schools, male or female teacher? Should boarding schools be in the city or in the country? Miss Frances Wheeler, of Kiukiang, said she should be guided by circumstances. She thought the girls should not, in their schools, be very far removed

from their homes. She thought women teachers, as a rule, could be employed in elementary schools only, as it is nearly impossible to find a woman thoroughly enough educated to teach the classics.

Q.—What books should be taught in girls' schools? Does arithmetic brighten a girl's mind?

Miss Jennie G. Evans, of Tungchow, said she felt more at home in boys' than in girls' schools. She said little girls who came to school in China were generally very dirty, frightened little creatures. The first thing that would occur with one was to scrub them. They needed it physically and mentally. Their minds were as dull as their bodies were dirty. She thought the books

used should be the three-character classic, catechism, arithmetic, geography and the Bible.

Q.—What are the comparative advantages of a single lady having a home during her first year in China with a family, as compared with making a home for herself?

Mrs. C. W. Mateer said she thought such a lady would probably feel less home sickness in a family, but might, perhaps, accomplish more in her work if she made a home for herself. She thought the married ladies owed it to the single ladies who began their missionary life under circumstances of greater trial, to give them a hearty welcome into their families. She believed ladies, so received, had invariably proved a blessing to the family receiving them. Single ladies should always have houses furnished them if they prefer.

Q.—How much time should a single lady devote daily to study during the first months of her life in China?

Mrs. Mateer answered—Every available hour of her day, consistently with the preservation of her health. Every month of the first year is worth any two months in later years.

Q.—Is it feasible for unmarried ladies to engage in evangelistic work in new fields?

Mrs. Arnold Foster, of Hankow, said she must dissent most emphatically from the affirmative ground taken in the paper on this subject read before the Conference. With all deference to faithful and conscientious workers holding such view she must think them mistaken. She did not think that women should do a general evangelistic work which implied work for men. It seemed to her such work was opposed to Bible teaching. Paul's views on this subject were well-known. She had called the attention of one individual to this subject. The lady had replied that Paul was out of date. She thought that people who came to make the Bible the rule of life for the Chinese should not speak of the sacred book in a slighting way, and seem to detract from its binding force. She knew that some foreign pastors and some native helpers wholly disapproved of such work by ladies. She would like to know the sentiment of the ladies of the Conference. She begged to move that those who disapproved of such work by ladies, should be asked to indicate it by a rising vote.

Miss Haygood, of Shanghai, moved "that we first take the sense of this meeting whether we wish Mrs. Foster's motion put."

Upon the Chairman's putting Miss Haygood's motion, it was decided that the meeting did *not* wish to consider the question.

Next, Mrs. J. M. Foster, of Swatow, was asked to give some particulars about Miss Fielde's work. A very cheering account of

the results reached was listened to with deep interest by the ladies.

Q.—How may relief be given in such a way as not to hinder the spread of the gospel?

Mrs. T. W. Pigott, of Shunté Fu, replied. In starting a new work in the interior, they had felt the extreme importance of setting wise precedents. She thought constant help or injudicious wholesale charity certainly does arouse a spirit of covetousness in the Chinese and as one of the gentlemen in the Conference had said, the heathen Chinese come to us at first from interested motives. At the same time we cannot forget that it has been said "Blessed is he that considereth the poor," and in cases of deep poverty and suffering, Christian love and pity find their wise and judicious exercise.

Q.—What have been found the best method of teaching Christian women to read, without taking them from their homes or bribing them in any way?

Mrs. Arthur Smith, of Pangchuang, Shantung, said she understood this question to mean not taking women from their homes for long periods of time or to great distances. Her own centre of work was in a small village of a hundred families. Their church members were scattered about in over sixty villages. They had only small footed women who could not walk far. Meetings, monthly or semi-monthly, held in about a dozen of the villages, though helpful to the growth of Christian life, were found quite inadequate to the mental training of the women. They were poor and busy, many of them mothers of families, finding it hard to leave home, but the solution of this question had been found in a winter boarding school or series of station classes. All women, whether Christian or heathen, who attended faithfully the village meeting nearest them, were invited each winter to come to this school for a month. They could not be spared longer even if invited to stay. They learned more in such a month of steady interrupted work than in a year of distracted work at home. Contact with others stirred up ambition. Their prayer horizon widened. They were set to pray for other Christians, for other villages, for other provinces, for Honan, for the Hawaiian Islands. It made their hearts larger, and other faith stronger. They are strenuously exhorted to work for some one else on going home and they do so. Members of last year's class, though themselves poor and busy, are teaching fifty women and children to read. None of them are paid a cash. They do it for love. Ample food and the fuel to cook it cost two and a half cents (gold) a day per individual. It brightens them mentally and quickens them spiritually to come together and feel how

large and strong the church is. The fellowship of the saints has a new meaning for them afterward.

Q.—What becomes of the children when the mothers go to school?

Mrs. Smith answered Children, old enough to study, are allowed to come with their mothers. The last class held is a mother's class, to which come the mothers of infants, bringing the babies. A woman, or, if necessary, two women, are engaged to take care of the infants so that the mothers can study.

Q.—Are schools in connection with hospitals a possibility?

Mrs. J. G. Kerr, of Canton, replied "We think they are." She then described the one under her own care in connection with her husband's hospital. It began at first in a small way. In going about the wards of a large hospital and teaching the sick, it was difficult to remember how much individuals had already learned. There was much reiteration. The wise economy of classification was soon felt. She gathered a few together and began. They had no school-room. They moved about from day to day into whatever ward happened to be vacant at the time. When the usefulness of the school was an established fact they built a school-room, with living rooms for the Christian teacher above. Boys, girls, and women have there been taught to the number of 350. They become so attached to the school that they are glad to recover gradually that they may attend it longer and some times quite welcome the relapse which may bring them once more under its fostering care. Five boy pupils and four girls proved so promising they were taken into the mission boarding-schools, while fourteen of the number enrolled as pupils had entered the church.

The next subject taken up was that of native agency, which was considered by Mrs. G. Stott, of Wenchow. She paid a glowing tribute to the value and importance of work done by our native brethren and sisters. She was surprised that this work had not been more emphasised in the Conference. She wished most emphatically to dissent from the views of the gentleman who had said that we should first give the Chinese an idea of the unity of God, before we approach the subject of the atonement. She thought it most unwise to wait for a second opportunity lest such a time never came, and we leave our hearers with no knowledge of Christ and Cross. She recalled a time when, waiting at the gate of a large city, a group of women gathered round her. She began with this little heathen audience by telling them about God's "middle-man." One woman, who was especially interested afterwards, sought Mrs. Stott to learn more, and eventually brought in ten of

her friends who became Christians. A poor wood-seller went from house to house, and carried to all his customers wherever he went, the story of Christ's love. He brought in two noble men, who have ever since been invaluable to the church. By all means let us impart a knowledge of Christ as soon as we can.

Miss E. Inveen, of Ningpo, was next asked to speak on the subject of Bible schools. She said that her subject had been largely covered by Mrs. Smith. Their school at Ningpo was started with the especial end in view of helping all the women in their church to read the Bible. The romanised colloquial was taught, and this is so much easier than the character that it enabled a woman to accomplish much in a short time. In the last school they had had eighteen country women, of whom nine could not read at all when they came to school. At the end of ten weeks, four of these could read a hymn or two, and some passages of Scripture.

Miss Talmage, of Amoy, at a later meeting, spoke of the inestimable value to the women of their church of the romanised books. She said that a large proportion of their church members could now read the Bible for themselves. She was asked if the educated Chinese men, teachers and preachers, did not look down upon such books with scorn, as suitable only for women and children. She said that at first there was a little of that sentiment, but having now seen its usefulness, they cordially approved of it.

The next topic was the sphere of work open to married women.

Mrs. J. L. Stuart, of Hangchow, discussed it. She spoke of the freshness, earnestness and enthusiasm of the young missionary, of how her household cares gradually throng upon her, until it seems as if time for possible service is quite swallowed up. Married ladies always had, however, one field at hand, in their own servants. Patience with them is something to strive after. Our daily example must be a strong influence in the lives of those so closely associated with us. How they watch us, in our dealings with them, and with our own children! She spoke of a missionary lady who had been sorry to know that her ayah had said of her mistress: "She is a very nice sort of woman, but she has got a temper!" Even in the busiest life, she thought an half-hour might be daily saved for some missionary service, for instance, a call on some poor Chinese neighbour.

Suggestions as to the country work by Miss M. Black, of Laohok'eo, one of five sisters, all missionaries to China, were next listened to. She began by saying that if she could shut her eyes and fancy that we were

Chinese ladies, or even Chinese beggars, she should feel more at home in speaking. She described her work in the city of Fanch'eng, in the province of Hupeh, three hundred miles above Hankow, where she had spent about a year. As soon as she showed herself, the women gathered about her curious as to her "honourable country" and its customs. She said that she sometimes began her talk by saying: "I am one of six sisters." This at once rivetted attention and called forth sympathy for the unfortunate mother who had borne so many girls. Then, as she went on with the story of God's love and his provision for our redemption, the dense crowd of women listened eagerly and silently. "Yes, and the fringe of men around the edges, too, Mrs. Foster! A few men are sure to skirt any crowd of women whom you try to teach in the open air. What are you to do with these men?" Miss Black was invited from court-yard to court-yard, and day after day had new fields of virgin soil in which to sow gospel seed. The women sometimes said heartily, "We love you," and she felt sure that they meant it, as certain as she was of her own deep love for them. She was glad to think of the thousands in Fanch'eng, who had heard the gospel.

Mrs. Mateer said that there are many mothers among the missionary workers, and she believed that a careful investigation would show that their children are quite as well cared for and taught as the children of those who never do a stroke of missionary work.

Mrs. Sheffield was then asked to tell how she came to practice medicine. She referred to the question meeting of the general Conference, where Dr. Boone was asked whether he thought a slight medical knowledge of any value in missionary work. He replied "I regard it as worthless." She thought the answer to such a question might better come from a family who were obliged to live in the interior away from a doctor. At her own station, for more than ten years, the nearest physician lived fourteen miles away in Peking, the gates of which the year round are closed from dark till daylight. The doctors there were too busy to be called away for anything but grave crises. Under such circumstances she and Mrs. Chapin learned to prescribe from their own private medicine-chests for all the lesser ills of their own families, and the Chinese about them. Although no diplomas graced the names of these ladies, they knew that quinine was superior to powdered scorpion, and they found their own simple remedies most useful and necessary. When a lady physician afterwards came to them, Mrs. Sheffield studied with and assisted her. A neat and commodious hospital and dispensary were built. The health of the

doctor failing, she left, and Mrs. Sheffield took up the work until a medical gentleman came. Even after his arrival she retained for a time the care of the clinics, leaving him free to study the language. After he was fully equipped, she still held a daily clinic for women. Although she did not mention it, we may add that as a medical lady she found access to homes of high officials, such as that of the Chou Magistrate, and that of the Taotai.

Miss Hattie Noyes, of Canton, was asked as to the wisdom of giving prizes or other inducements to women and girls to study. She said that they sometimes gave to their school-girls testaments as prizes and little gifts, not exceeding twenty or twenty-five cents in value. She wished to speak a word to the many new missionaries just arrived. We look into their faces with most loving sympathy and heartily welcome them to a share in the work. Seed time may be long, and the reaping perhaps done by other hands than ours, but the harvest is sure if we faint not, but patiently sow by all waters.

Q.—How can boarding-school pupils spend Sunday profitably?

Mrs. Mateer said that they had found it a very good plan to divide a school into groups, to study the Bible informally by themselves, or under the leadership of an older pupil. The scholars were encouraged to remember and report as well as they could the morning sermon. This insured attention at the morning service. Their pupils gradually fell to taking notes and writing them in full, almost reproducing the sermon entire. This furnished a Sunday occupation at once helpful and stimulating.

A subsequent gathering of the ladies took place at the hospital parlours of Mrs. Fitch. As this was an informal meeting where tea and talk flowed together, it is not easy to give more than a brief *résumé* of its pleasant things. One topic discussed was industrial work for girls and women's schools. Upon comparison of the wide field, it was found that the industries already known in such schools were the weaving of cotton tape, of silk-braid, of cotton cloth, of straw-braid, the sewing of straw-hats, plain sewing, cutting, embroidery, knitting of woolen stockings, cooking and washing.

The second question was how many ladies in this Conference have Bible women in their employ, either not paid at all, or not paid with foreign money. Shall we make the work narrower, reaching fewer women, and trusting to the higher character of unpaid work, or shall we employ more women and pay them? This drew forth a variety of testimony. Mrs. Stott had one Bible woman, the daughter of a mandarin, who knew how to read before she became a Christian. This woman was for a time

sent out and supported by a handful of native Christians.

Mrs. Mateer said that they had no Bible woman in regular pay, but one well educated woman, who was tied by the cares of a large family, helped as she could, and they paid for the labour which was necessary in her absence.

Miss Ashburner, of Amoy, had sixteen Bible women under her care, all paid women, and was sure that they were doing much good.

Ladies from other stations spoke of helpers' wives and others, some of whom gladly gave their time to work in dispensaries, and among village women. In some of these cases, the husbands were receiving wages so that the family were not dependent for support upon the wife. Some of the ladies thought that beginning with paid Bible women, made it very difficult at a later day to introduce unpaid

workers. Others thought the two compatible side by side. One lady spoke of a Chinese Christian woman, who was asked by a Chinaman how much she was paid for her work. Drawing herself up, the woman replied, "I have been in the church twelve years. I have never once failed to keep Sunday. I have taught several groups of woman and children to read, and I never received a cash."

Mrs. Arnold Foster thought that such a woman would do twelve times as much good, as one who was known to be in the receipt of foreign money.

Mrs. Farnham did not see why their native sisters have not as good a right to a comfortable support as they have.

Mrs. Mateer then spoke of the plan to revive the magazine called *Woman's Work*. She read a tentative prospectus which at a later date will be presented to the missionary ladies not present at the Conference.

